

The Church Chronicle

FOR THE DIOCESES OF
SYDNEY, NEWCASTLE AND GOULBURN.

"SPEAKING THE TRUTH IN LOVE."

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Diocese of Sydney.

English Church News.

The English Church news is of a varied and interesting character. Miss Burdett Coutts it appears has succeeded in moving the Government to do something though what that something is we have yet to learn.

This distinguished lady not more remarkable for her liberality than for the good sense she displays in dispensing it, has sent in a petition to the Queen, in which she states that three Colonial Bishops have been founded by her, Adelaide, Capetown and Columbia, that owing to recent decisions it may come to pass that instead of being kept in union with the Church of England they may become separate and independent churches and prays her Majesty to devise a remedy for this evil. The petition is sent by the Bishop of London to Sir George Grey for presentation accompanied by the following letter not less important than the petition itself and particularly for the strong opinions expressed as to the "rash act" of the Bishop of Cape Town in proposing to consecrate another Bishop for the Church in Natal.

To the Archbishops of Canterbury and York and to the Bishop of London was long since committed by law the duty of ordaining clergymen for the colonies; and on myself and my predecessors in the see of London has chiefly devolved the performance of this duty. I am continually called, in the discharge of this legal requirement, to provide clergy for those dependencies of the Crown in which no Bishop of the United Church of England and Ireland holds jurisdiction. I am naturally, therefore, very apprehensive of anything which shall substitute independent Bishops of free churches for those whose jurisdiction we have hitherto recognised, as conceiving them bound by the same allegiance to administer the same laws with ourselves and adhere to the same doctrine.

You may be aware that had it not been for a recent attack of illness, from the effects of which I have not yet completely recovered, I should before now, according to notice, have called the attention of the House of Lords to the present very unsatisfactory condition of affairs in reference to the Church in certain

colonies, and to the necessity for Government endeavouring to deal with the difficulties which have arisen in a manner consistent with the ancient constitution of the Church and the prerogative of the Crown, and consistent also with the wishes of those members of our Church in the colonies who earnestly deprecate anything which shall separate them from the Church at home.

The same cause which has prevented me from bringing this matter before the House of Lords deprives me of the privilege of taking my place this day in Convocation, and earnestly begging that body to dissuade the Bishop of Capetown from the rash act which, in his zeal for the maintenance of pure doctrine he is commonly reported to contemplate, of consecrating a new Bishop for Natal, before the cause respecting that see now before the courts is decided and before any legislative enactment has been passed to avert the confusion now threatened.

Earnestly trusting that her Majesty's Government, on the one hand careful to maintain her Majesty's prerogative, and, on the other, taking counsel with the Bishops how best to secure the Church's peace and unity of doctrine in the colonies, may devise and speedily introduce some wise measure of conciliation, and that meanwhile they may use privately whatever influence they possess to urge that no rash steps ought to be taken in the colonies, I beg to place in your hands the enclosed petition.

My dear Sir George, yours very faithfully,
A. C. LONDON.

Right Hon. Sir George Grey, &c.

The monthly meeting of the S. P. G. was adjourned to Willis's Rooms in order that the 300 members of the Society who wished to give their votes upon the subject of the Society's relation to the missionaries in Natal, might be duly accommodated. Three resolutions were proposed the substance of them being that the missionaries should be under the direction of a Committee consisting of two Clergymen in Natal and two laymen and that the Bishop of Capetown as metropolitan should supply the Episcopal superintendence required. Dr. Rowland Williams, Dr. Stanley the Dean of Westminster and a few others appeared to support Dr. Coleman and to oppose the resolutions. These resolutions were carried by an immense majority only 5 or 6 hands being held up in opposition to the third resolution which was

To Correspondents.

Several letters on the subject of the late Conference have been received. The insertion of them has been declined, and it is hoped that all correspondence on this subject may now cease.

"Fort Bourke."—In answer to a question on the subject of a clergyman for Fort Bourke the enquirer is referred to the Bishop of Newcastle in whose diocese it is situated. It is true that the Chaplain of the Bishop of Sydney visited Fort Bourke several times, but it was with the sanction of the Bishop of Newcastle. If the residents will guarantee a portion of the clergyman's stipend there is every reason to believe that in due time a clergyman will be sent. Fort Bourke will eventually be in the Diocese of Grafton and Armidale.

Letters for *The Sydney Editors* may be addressed to the care of JOSEPH COOK and Co., 370, George-street, Sydney.

Correspondence and communications having reference to the Dioceses of Newcastle or Goulburn, should be addressed to the Newcastle or Goulburn Editors, as intimated in the first and second numbers of this publication:—In the former case to THE DIOCESAN EDITOR of *The Church Chronicle*, MORETH. In the latter case, to the GOULBURN EDITOR of *The Church Chronicle*, Office of the DIOCESAN DEPT., GOULBURN.

moved by the Bishop of Oxford and seconded by the Bishop of Ely. The discussion was somewhat warm and the Dean of Westminster who interrupted the Bishop of Oxford was told by the Bishop that by objecting to his (the Bishop's) statement he was open to the inference that he favoured the views which the Bishop condemned. The Bishop of Ely condemned Colenso's cause as "dishonourable" and though a clergyman objected to this it has since been truly said, that "the Bishop of Ely only expressed in public what Churchmen and unbelievers have by this time agreed to say in private."

The *Home News* states that Mr. Cardwell has brought in a Bill to remove doubts as to the effect of Letters Patent granted to certain Colonial Bishops and to amend the law with respect to Bishops and Clergy in the Colonies; its object being to establish by Statute the decision of the Privy Council which renders the Churches in the Colonies as independent as any other denomination. As soon as this Bill passes into law the Archbishop of Canterbury will proceed to consecrate four new Colonial Bishops whose nominations have been already made, out and another whose appointment will soon be made known. The Rev. A. B. Suter, for Nelson, the Rev. H. R. Jenner, for Otago, the Rev. J. Postlethwaite, for New Westminster, the Rev. S. R. Waddell, for Grafton and Armidale. The fifth Bishop will be for Victoria, Hongkong.

Mr. Chambers's Bill for legalizing marriage with a deceased wife's sister, was thrown out by a majority of 19, a strong opinion has been expressed against keeping up the agitation unless there were good grounds for expecting its success. The *Guardian* observes that it can never receive a fuller consideration than it obtained in the recent debate, and most readers will feel that the argument against the change were unanswered and unanswerable.

There has been an attempt to pass a Bill against Sunday trading. Lord Chelmsford brought it into the House of Lords by an amendment, it was changed into a measure prohibiting buying and selling, during the hours of morning service. It is thus open to the grave objection of sanctioning Sunday trading in other portions of the Lord's Day.

Mr Gladstone has brought in a Bill for the settlement of the Church rate question. He proposes to substitute a voluntary for a compulsory rate. The inhabitants of a parish may assemble in Vestry and consider the question of laying a rate, when only those who declare their willingness to pay their quota in the event of a rate being carried shall be entitled to vote or have any voice in the disposal of the money. The Church is to be given over to Churchmen to repair.

Convocation has been busy in debate

and in England debate forms public opinion and gives the opportunity of such expression of opinion as must ultimately lead to legislation. The relation between the Church at home and her Colonial branches, the increase of the Episcopate and the appointment of Suffragans are all subjects which have engaged the attention of convocation, and upon the second of these there is an increasing conviction of the necessity of the measure and a stronger probability that it will be carried out.

Mr. Lyne, the father of the monk Ignatius has written a letter informing the public that his son has returned home. He has laid aside his monastic habit, and his father's letter seems to imply that he is disposed to comport himself for the future as a loyal churchman and a sensible man.

DR. WORDSWORTH AND DR. PUSEY.

Extract from a letter of Dr. Wordsworth.

I long for religious unity; but let it be unity in the Truth. Unity in falsehood is conspiracy against the truth. I admire the learning of the author of the *Eirenicon*. I honour him for his noble stand in defence of the inspiration of Holy Scripture. He has done great service in helping to bring together different schools of theology among us, in sight of a common danger, and in defence of Divine truth. It grieved me, therefore, to read the following words in his letter to the *Weekly Register*, closed by his reference to Archbishop Wake, which is, I suppose, to be construed with these words:—"I have long been convinced," he says, "that there is nothing in the Council of Trent which could not be explained satisfactorily to us, if it were explained authoritatively—i. e., by the Roman Church itself, not by individual theologians only. This involves the conviction, on my side, that there is nothing in our Articles which cannot be explained rightly, as not contradicting anything held to be *de fide* in the Roman Church."

I shall be very thankful to learn from the author of the *Eirenicon* that I have mistaken the meaning of these words; and any declaration from him to that effect will, I am sure, be hailed by thousands with delight.

The Roman Church declares that she is unchangeable. Her claim to Infallibility renders retraction on her part almost impossible. She obliges her ecclesiastics to affirm on oath that she is "the Mother and Mistress of Churches." Cardinal Bellarmine asserts that the doctrine of Papal Supremacy is the essence of Christianity itself ("summa rei Christianae," *de Pontifice*, *Praef.*, p. 180). It is the keystone of Rome's arch. Take it away, and the structure falls. I say nothing of other Articles, which Rome makes *de fide*: such as the dogma of the Immaculate Conception, which was imposed on all by the present Pope on the 8th December, 1854. Remonstrance against that dogma, and you are met by her (as the priests of Pavia were the other day) with a sentence of excommunication. Is not that held to be a dogma "*de fide* in the Roman Church?" Can that be reconciled with the Church of England's faith? But, Sir, the differences between the Churches of England and Rome are not merely differences as to details. They are differences as to principles. The Decrees of Trent and our Thirty-nine Articles are opposed to one another in fund-

amentals. The thirty-nine Articles are based on the supremacy and sufficiency of Holy Scriptures, as declared in the Sixth Article. The Decrees of Trent, as stated in its fourth Session, are grounded on the *two* foundations of Scriptures and unwritten Traditions; of which the former is often made by Rome to give way to the latter. We might as well try to fit St. Peter's Church, Rome, to the foundation of St. Paul's, London, as to make the Trent decrees square with the Thirty-nine Articles.

It is no fault of ours that Christendom is not united. I believe with Bishop Sanderson that "the Bishops of Rome were the authors, and are the continuers, of the widest schism that ever was in the Church of Christ." I believe that this schism will never be healed till Rome ceases to be Rome. I believe also, that we of the clergy in England are bound, at any personal sacrifice, to repudiate the notion that the decrees of Trent may be explained by Rome satisfactorily so as to agree with the Thirty-nine Articles, and the Thirty-nine Articles may be harmonised with the Decrees of Trent, and with everything that is held to be *de fide* in the Roman Church. If we defend such a notion as that, we shall destroy all unity among ourselves. For the sake of a mere ideal phantom of illusory union with Rome we shall tear in pieces the Church of England. The Evangelical clergy of England now happily united with their brethren in defence of God's truth, will be severed from them by the promulgation of such a proposition as that. Rome and Infidelity will triumph over our discords. The Presbyterians of Scotland will be separated more widely from their Episcopalian brethren, who were formerly taxed by them with leanings to Rome, but with whom many of them seem now disposed to coalesce. We shall repel the Scandinavian Churches which are now stretching out their arms towards us. We shall exasperate those multitudes of good men in Italy and Sicily who are now making advances towards us in hopes of finding Scriptural and catholic truth among us, untainted by Roman corruptions. I say nothing of the Eastern Churches, whose Patriarchs, Bishops, and clergy have suffered severely from the arrogant claims of Rome for many centuries.

By the blessing of God there are now many hopes of religious union with Christians in all parts of the world.

But this union can never be attained by overtures of peace to the Church of Rome, which makes communion with her errors to be essential to communion with herself. But we may hope for unity among ourselves, and for communion with all who love the Truth in all parts of the world, if, while we protest firmly against those errors, we "contend earnestly for the faith once delivered to the saints." This, and this only, is real unity, because it, and it only, is unity in the Truth.

CHR. WORDSWORTH.

Westminster, Dec. 29, 1865.

Church Intelligence.

THE GENERAL CONFERENCE.

REPORT of the Meeting of the General Conference of the three Dioceses of Sydney, Newcastle and Goulburn, held in the Church Society's House, Phillip Street, Sydney, on Wednesday, July 11th, 1866.

The Bishop of Sydney and the following Representatives were present—

The Rev. Canon Allwood, the Rev. William Stack, the Rev. R. L. King, Alexander Gordon, Esq., Alexander Stuart, Esq., the Hon. Robert Johnson, Esq. M.L.C., from Sydney.

The Rev. Canon Child, the Rev. W. E. White, and the Hon. Joseph Docker, Esq. M.L.C. from Newcastle.

Charles Campbell, Esq., from Goulburn.

Prayers having been read by the President, the Secretary, the Rev. R. L. King read the minutes of the last meeting which were signed by the President.

The President stated that he had notified to the Bishops of Newcastle and Goulburn that the Conference would meet on the 11th July, and had requested them to inform the representatives of the respective dioceses.

The President then called upon the Committee appointed to draw up a Bill to bring up their Report.

The Chairman of the Committee, A. Gordon, Esq. brought up the following Report with the Bill annexed.

REPORT.

The Committee appointed by the Conference on the 20th April last to draw up a Bill to be submitted to the Legislature in order to carry out the third of the Resolutions then already adopted by the Conference beg leave to report to the Conference as follows.

1. That the Committee having met on the 16th May last agreed upon and drew up the Bill a printed Copy of which they now beg leave to lay before the Conference.

2. That in drawing up such Bill the Committee in obedience to the instructions given to them by the Conference had regard to the Bill already agreed to by the dioceses of Sydney and Goulburn and also to the several Acts which have been passed in this Colony at the instance of the Wesleyan and Presbyterian denominations respectively.

3. That the Committee did not deem it necessary to avail themselves of the liberty given to them by the Conference of obtaining any legal assistance in drawing up the Bill.

4. That the Bill when drawn up was printed by the Committee and a number of copies forwarded to the Bishops of the Dioceses represented in the Conference for the purpose of enabling them as requested by the Conference to obtain the opinion of the Clerical and Lay representatives of their respective Dioceses upon the Bill.

Dated this 9th day of July, 1866.

ALEXANDER GORDON,
Chairman.

A BILL

To enable the Members of the United Church of England and Ireland in New South Wales to manage the Property of the said Church.

Preamble.

Whereas the members of the United Church of England and Ireland within the colony of New South Wales being present at a General Conference of the Bishops and Clerical and Lay Representatives of the existing Dioceses of the said Church convened and held in the City of Sydney in the month of April One thousand eight hundred and sixty-six agreed to and accepted certain Articles and Provisions as Constitutions for the management and good government of the said Church.

And whereas such agreement cannot be carried into effect without the aid of the Legislature in manner hereinafter provided.

Be it therefore enacted by the Queen's Most Excellent Majesty by and with the advice and consent of the Legislative Council and Legislative Assembly of New South Wales in Parliament assembled and by the authority of the same as follows:—

The Provisions, &c., of the Constitutions shall for all purposes relating to property be the Rules of the United Church of England and Ireland in New South Wales.

1. The several Articles and Provisions contained in the said Constitutions and any Rules and Ordinances to be made under or by virtue or in pursuance thereof are and shall for all purposes connected with or in any way relating to the property of the said United Church of England and Ireland within the Colony of New South Wales be the Rules of the said Church for the management of the affairs thereof and as such be binding upon the Members of the said Church.

Real and Personal Estate held in trust for the said Church and not subject to express trust to be held subject to the said Rules.

And all persons now or at any time hereafter holding any real or personal estate in trust for or in any way on behalf or for the use of the said Church except in so far as such real or personal estate may be the subject of any express trust and then so far as such express trust shall not extend shall hold the said real and personal estate subject to the said Rules and shall be bound thereby as fully in all respects as if the said Rules were contained in a Deed of Conveyance and Trust of the said real and personal estate.

No Rule to contravene existing law.

2. Provided always that no Rule or Ordinance to be made under or by virtue or in pursuance of the said Constitutions shall be in contravention of any Law or Statute in force for the time being in this Colony.

Constitutions to be recorded in the Supreme Court.

3. Provided also that within three months after the passing hereof a Copy of the said Constitutions so agreed to and accepted as hereinbefore mentioned shall be recorded in the Supreme Court and the same or a duly certified copy thereof shall be evidence of the said Constitutions.

It was moved by A. GORDON, Esq.,

and seconded by HON. JOSEPH DOCKER, Esq.—
That the report of the Committee with the Bill annexed be adopted.

The President then read a letter from the Bishop of Newcastle in which he suggested certain alterations in the Bill and a letter from the Bishop of Goulburn agreeing to the Bill with the proposed alterations. The President stated that after conferring with the Chancellor of the Diocese he had himself agreed to these alterations and recommended the Conference to adopt them. A further communication from the Bishop of Newcastle dated Morpeth, July 3rd, was read. "Being very anxious to promote the united cordial support of the three Dioceses in passing the Bill through the Legislature, I hereby send you (and wish you to communicate to the adjourned General Conference if you deem it desirable to do so)

my cordial consent to the Bill so amended as to embody my first and third alterations and my desire to give my hearty co-operation in passing the amended Bill through Parliament.

The BISHOP of GOULBURN also stated, in a letter dated July 7th, "We cordially assent to the Bill and shall be glad to render assistance in carrying it through Parliament."

The Rev. CANON CHILD then moved and Alexander Stuart, Esq., seconded the following amendment, viz.—

That the Report of the Committee appointed by the Conference to draw up the Bill be received with the following amendments in the Bill, viz.,—in the 9th line of the Preamble after the word "cannot," to insert the words "as regards the management of the property of the said Church,"—and in the 7th line of the first enacting clause of the Bill for the words "as such" to read "for all such purposes."

After conversation it was agreed that this amendment should take the place of the original resolution, and that the following words be added in the second line of the Preamble the words "being present" be omitted."

The resolution was then put and carried unanimously.

A BILL.

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Preamble.

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And whereas such agreement cannot as regards the management of the property of the said Church be carried into effect without the aid of the Legislature in manner hereinafter provided.

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1. The several Articles and Provisions contained in the said Constitutions and any Rules and Ordinances to be made under or by virtue or in pursuance thereof are and shall for all purposes connected with or in any way relating to the property of the said United Church of England and Ireland within the Colony of New South Wales be the Rules of the said Church for the management of the affairs thereof and for all such purposes be binding upon the Members of the said Church.

Real and Personal Estate held in trust for the said Church and not subject to express trust to be held subject to the said Rules.

And all persons now or at any time hereafter holding any real or personal estate in trust for or in any way on behalf or for the use of the said

Church except in so far as such real or personal estate may be the subject of any express trust and then so far as such express trust shall not extend shall hold the said real and personal estate subject to the said Rules and shall be bound thereby as fully in all respects as if the said Rules were contained in a Deed of Conveyance and Trust of the said real and personal estate.

No Rule to contravene existing Law.

2. Provided always that no Rule or Ordinance to be made under or by virtue or in pursuance of the said Constitutions shall be in contravention of any Law or Statute in force for the time being in this Colony.

Constitutions to be recorded in the Supreme Court.

3. Provided also that within three months after the passing hereof a Copy of the said Constitutions so agreed to and accepted as hereinbefore mentioned shall be recorded in the Supreme Court and the same or a duly certified copy thereof shall be evidence of the said Constitutions.

Moved by the Rev. William STACK,

Seconded by the Rev. Canon ALLWOOD :—

That a Committee consisting of The Very Reverend the Dean of Sydney, Alexander Gordon, Esq., Alexander Stuart, Esq., and Charles Campbell, Esq., be appointed to take the necessary steps for introducing the Bill into the Legislature and watching its progress, and for these purposes to co-operate with any Committees that may be appointed for the like objects in the Dioceses of Newcastle and Goulburn.

Moved by the Rev. W. E. WHITE,

Seconded by Charles CAMPBELL, Esq. :—

That the Right Reverend the President be requested to obtain from the Bishops of Newcastle and Goulburn the appointment of Committees in their respective Dioceses for the purpose of aiding the Committee appointed by the foregoing resolutions, in carrying the Bill through the Legislature.

Moved by Alexander STUART, Esq.

Seconded by the Rev. Canon CHILD :—

That the cordial thanks of the Conference are offered to the members of the Committee for drawing up the Bill, for the able and successful manner in which they have discharged the duty they so kindly undertook.

The PRESIDENT then delivered the following Address :—

"I have much satisfaction in bringing this session of the Conference to its present happy conclusion, since there is now a reasonable prospect of success in going to the Legislature as a united body. Our chief difficulty is to secure a fair and candid consideration of our claim from the members of the Legislature. A vague impression is abroad that the Church of England is seeking some predominance or supremacy over other denominations—as if we wished to become the Established Church of the Colony, and that what we ask is so unconstitutional that it ought on principle to be opposed. It should be sufficient to satisfy reasonable men that we disclaim any such intention—that, being honest, we ought to be believed, and that there is nothing in our present proceedings to justify such a charge. To

those members of the Legislature who are open to conviction, I feel assured that the statements contained in Mr. Gordon's and Mr. Stuart's speeches will be satisfactory and assuring, and I hope that means will be taken to place a copy of the pamphlet in which they are contained in the hands of every member of the two Houses of Parliament. I should be glad if the editors of our local journals would candidly say, when those statements have been read, whether in our proposed application to the Legislature we are asking for anything more than the Presbyterians and Wesleyans have obtained, or any joint-stock company might ask with the certainty of obtaining it. I have read with some surprise the letters of Presbyterians and Wesleyans which appear in the appendix of the pamphlet. The Church of England has not the character of interfering with other denominations, and merits a more favourable consideration than some of those writers are disposed to give. We mind our own business, and if we succeed in the management of it our success is a boon to the colony. The more we can multiply our clergy, churches, and schools, the greater the advantage to the whole community, for no one will deny that the residence of an earnest and devoted clergyman, with all the influence, which flow from his exertions and example, are highly advantageous to the locality in which he resides. The object we have in view in seeking this Legislative 'sanction,' 'recognition,' or identification, is that we may increase our usefulness by the better management of our own affairs. We must make up our minds to encounter the opposition of some persons. They wish to frustrate the purposes we desire to carry out. But that the members of any protestant denomination should set themselves to oppose the progress and influence of the Church of England can only be accounted for by the existence of great ignorance of the true tendency of our proceedings, or by the presence of motives which, to say the least, are unworthy of the principles they profess to hold. I trust that our efforts to meet the objections which have been raised, or which the ingenuity of some of our friends has discovered may be raised, to our bill, will be appreciated; that we shall meet with cordial and efficient support from the other dioceses, and that by the Divine blessing upon our endeavours, we may obtain our reasonable desires."

The BISHOP then adjourned the Conference *sine die*, and dismissed the members with the apostolic benediction.

CONFIRMATIONS

in June and July, 1866.

	Females.	Males.	Totals.
June 5th, St. James' ...	63	41	104
" 6th, Christ Church ...	34	36	70
" 7th, St. Andrew's ...	35	21	56
Pyrmont... ..	1	2	3

	Females.	Males.	Totals.
June 8th, St. Paul's, Redfern [Morning] ...	59	33	92
Waterloo	1	0	1
[Afternoon] St. Barnabas	58	27	85
" The Glebe	1	0	1
" 14th, Burwood and Five Dock ...	23	8	30
" Ashfield and Enfield [Afternoon] Canterbury and Petersham ...	19	13	32
" 15th, Balmain ...	24	10	34
" 27th, St. Philip's ...	32	26	58
" Trinity	24	10	34
July 4th, St. John's Darlinghurst	24	12	36
" St. Michael's, Surry Hills ...	27	6	33
" St. Matthias', Paddington ...	7	1	8
" 6th, St. Thomas', North Shore ...	6	6	12
" 10th, St. Stephen's, Newtown ...	12	19	31
	471	265	736

Poetry.

THE HOUSE OF MANY MANSIONS.

O House of many Mansions,
O everlasting home!
Where God the father waiteth,
For all His sons to come;
Where poor and blind and feeble,
Brought in from outer gloom,
In countless hosts are gathered,
And where there yet is room.

O House of many Mansions,
O everlasting home!
Where JESUS is preparing
A place for all who come;
Where He who knew no shelter,
Who found on earth no rest,
Beside the door is standing
To welcome every guest.

O House of many Mansions,
O bright eternal home!
Where those, who here are pilgrims,
For ever cease to roam;
Where those, who here are weary,
Find everlasting rest;
Where those, who here are poorest,
With changeless wealth are blest.

O House of many Mansions,
O blest abode and bright!
Where God is all the splendour,
The LAMB is all the light.
The gates of pearl stand open,
Throughout the endless day;
No death is there nor sorrow,
And tears are wiped away.

O LORD of those blest Mansions,
Who didst forsake Thy throne,
And enter pain and sorrow
To seek and win Thine own!
To those blest Mansions lead us,
Receive us at the door,
And robe us, meet to dwell there,
With Thee for evermore.

E. B. D.

Miscellaneous.

"Entertain no care at all but such as thou may'st put into God's hands and make his on thy behalf—such has He will take off thy hand and undertake for thee. All needful, lawful care, and that only, will he receive; and so then rid thyself quite of all that thou canst not take this course with, and then without scruple take confidently this course with all the rest. Seek a well-regulated, sober spirit. In the things of this life be content with food and raiment—not delicacies but food, not ornament but raiment; and conclude that what thy Father carves for thee is best for thee—the fittest measure, for He knows it, and loves thee wisely. This course our Saviour would have thee take (Matt. vi. 31), first to cut off superfluous care, then to turn over on thy God the care of what is necessary; He will look to that; thou hast Him engaged, and He can and will give thee beyond that, if He see it fit. Only this is required of thee, to refer the matter to his discretion wholly. Now, in thy thus well-regulated affairs and desires, there is a diligent care and study of thy duty: this He lays on thee. There is a care of support in the work and the success of it, this thou oughtest to lay on Him; and so, indeed, all the care is turned off from thee upon Him, even that of duty, which from Him lies on us. We offer our service, but for skill and strength to discharge it, that care we lay on Him, and He allows us; and then for the event and success, with that we entrust Him entirely. And this is the way to walk contentedly and cheerfully homewards, leaning and resting all the way on Him who is both our Guide and our Strength, who hath us and all our good in his gracious hand."—*Leighton*.

"Loosen yourselves from this body by degrees, as we do anything we would remove from a place where it sticks fast. Gather up your spirits into themselves. Teach them to look upon themselves as a distinct thing. Inure them to the thoughts of a dissolution. Be continually as if taking leave. Cross and disprove the common maxim, and let your hearts, which they are used to say are wont to die last, die first. Prevent death, and be mortified towards every earthly thing beforehand, that death may have nothing to kill but your body, and that you may not die a double death in one hour, and suffer the death of your body and your love to it both at once; much less that this should survive to your greater and even incurable misery. Shake off your bands and fetters, the terrene affections that so closely confine you to the house of your bondage, and lift up your heads in expectation of the approaching jubilee, the day of your redemption; when you are to go out free and enter into the glorious liberty of the sons of God, when you shall serve and groan and complain no longer. Let it be your continual song and the matter of your daily praise that the time of your happy deliverance is hastening on. That ere long you shall be absent from the body, and present with the Lord."—*Howe*.

Correspondence.

To the Editors of The Church Chronicle.

SIRS,—Your remarks in your last issue on the support of Romish charities by Protestant purses were most opportune. In the face of innumerable revelations of the proselytizing character of such institutions, the incredulity of Protestants is amazing. Perhaps the particular instance mentioned in *The Chronicle*, of

the immediate conversion to Romanism of a protestant, liberally admitted into St. Vincent's Hospital, may teach some, the meaning of a promise, on the part of a Romish Charity, to afford its advantages to all, irrespective of creed.

Whatever the amount of confidence an un-informed public might be excused for placing in the professions of the promoters of a benevolent scheme, assuredly when once the name of *St. Vincent* was announced in connexion with it, suspicion should have been aroused. The hospital may, or may not be affiliated with the society of St. Vincent De Paul: who can tell, save those who are in the secret? But whether or not, the name has become associated with the principle, of that order, whose intrigues and propagandism by undue means, have become sufficiently notorious to the world.

The present Emperor of the French has not been unfriendly to the various brotherhoods with which the Church of Rome abounds. I believe the order of St. Vincent De Paul is the only one of prominence that he suppressed as dangerous to public weal. In England this order is the chief among numerous bodies whose aim is the perversion of protestants to Romanism; and there, it ostentatiously proclaims everywhere, the extension of its charity to all irrespective of creed—just the same as does St. Vincent's hospital here.

Well, we have seen in what sense the hospital of Sydney allows us to interpret the profession. The following extract from a London periodical entitled *Christian Work* may interpret to us in her own words the same profession on the part of the society of St. Vincent De Paul.

"We have obtained from Paris the original rules of the order, (of St. Vincent De Paul) in which it is stated that all charity should be given with the intention of bringing and keeping souls within the pale of the (Roman) Catholic Church, and although that subject may not be spoken of when giving alms, the giver must tacitly admit he does so for the ultimate conversion of the recipient. That there may be no divisions of opinion on this point we will quote verbatim the words of Ozaman the founder of the order, extracted from an edition of Cayla, a French Roman Catholic Bookseller, and published in Paris, 1863:—

"Notre but principal n'est pas de venir en aide aux pauvres. Ce n'est là pour nous qu'un moyen. Mais notre but est de maintenir la foi catholique et de la propager chez les autres, par le moyen de la charité."

"Our chief end is not to come to the relief of the poor, this is with us only a means. But our end is to maintain the catholic faith, and to propagate it among others by the means of charity."

Very good no doubt,—only let Protestants understand what they are doing when they support institutions modelled after St. Vincent's liberality—for

This is the way (St. Vincent) works
He comes in the midst of your cares,
He passes by,—turns back on the sly,
And catches you unawares.

I am, Sirs,
Your most obedient servant,
ZACHARY BARRY.

Strange to say this is the part of one of the oratory hymns in praise of the patron of St. Philip neri—the oratory being another active proselyting body—"on the sly" as their own hymn hath it.

Z. B.

To the Editors of The Church Chronicle.

GENTLEMEN,—Will you allow me to make the enquiry of some of your subscribers, who may be Hebrew scholars, as to the proper accentuation of the proper Hebrew names in the Bible, such as *Zebulon*, *Naphthali*, *Gabbatha*, *Golgotha*, *Ephratah*, *Aceldama*, *Hephzibah*, and many others, and whether the accent be on the penultimate, or anti-penultimate syllable?

I remain,
Gentlemen,
Your obedient Servant,
ALEPH.

[The rule for all such Hebraistic words in the English language is to accentuate the ante-penultimate. Some words having been adapted to the Greek, and having in that language their penultimate long, have been by some so pronounced in English, such as *Zebulon* from *Ζαβουλών*. But words once made English must follow, in their accentuation, English rule, else we should make sad havoc of such as *Alexandria*, *Orator Nephthali*, &c., and English rule requires *Zébulon*, *Néphthali*, *Héphziba*, &c.]

Diocese of Newcastle.

We desire to express our great gratification at the happy unanimous result of the last General Conference. The *Bill*, as drawn up by the Committee, appointed for that purpose, was laid before the adjourned General Conference on Wednesday the 11th instant, and after being verbally amended in two paragraphs, so as to shew more clearly its reference solely to the property of the Church, was passed unanimously by the members of the General Conference then present; with the announced cordial agreement and promised support of the three Bishops. This is a very happy result, and both those who made the request that a General Conference might be convened, and those who acquiesced in that request, may now rejoice together.

A lay Representative of the Newcastle Diocese, whose letter was announced, in the last notice to Correspondents, for insertion in this issue, will, we are sure, kindly acquiesce in our decision, that it is not now desirable to refer any more to differences of opinion which have been brought to so happy a conclusion.

We insert an extract from the Summary News for England per *Ruahine* from the *Empire* of the 14th instant,

which states that no serious opposition is likely to be now offered to our Bill, as it passes through the Legislative.

A very important movement in the Church of England has just reached one of its stages. The General Conference of the three dioceses of this colony, namely, those of Sydney, Newcastle, and Goulburn, met last Wednesday, the 11th July, and agreed to a bill, with which the three bishops all signified their cordial concurrence, to be submitted to the Legislature during the approaching session. It is entitled "A Bill to enable the members of the United Church of England and Ireland in New South Wales, to manage the property of the said Church." The preamble refers to the fact that the bishops and members of the Church assembled in Conference have agreed to certain "constitutions," which are in fact the laws by which the Church is to be regulated; and the first clause enacts that "the several articles and provisions contained in the said constitutions, and any rules and ordinances to be made under and by virtue, or in pursuance thereof, are and shall, for all purposes connected with, or in any way relating to the property of the said United Church of England and Ireland within the colony of New South Wales, be the rules of the said Church, for the management of the affairs thereof, and for all such purposes, be binding upon the members of the said Church." When the Synods' Bills successively rejected by the Legislature during the last seven years, were under discussion, the chief objection raised against them were, that they did not merely propose, like the Acts passed in relation to other denominations, to secure the use of the property of the Church, but to give a legal sanction to the ecclesiastical organisation set up by the Church, and thus to place that denomination in the position of an establishment, in violation of the principle of religious equality. The concession to the spirit of the age, and to the public opinion of this colony, which is manifested in the title, and chief enacting clause of the bill, will probably ensure its being passed without any serious opposition.

For the information of our readers we insert the Colonial Bishops' Bill, prepared by Her Majesty's Principal Secretary for the Colonies, which seems to be most simple and clear, while it contains all that we can desire. It evidently supposes that the Colonial Church will in future be founded on *voluntary consent*. In connection with this Colonial Bishops' Bill, we copy an extract from the English Church papers just received, containing the conversation, which lately took place respecting it in the House of Commons on April 24th.

HOUSE OF COMMONS.

Tuesday, April 24th.

THE BISHOPRIC OF NELSON, NEW ZEALAND.

Mr. SELWYN, on rising to move a question which stood in his name, explained that voluntary Church associations were formed and recognised in the colony, but were not supported from the revenue of the Episcopacy. He then asked the Secretary of State for the

Colonies whether the Bishopric of Nelson, New Zealand, had not continued vacant for many months in consequence of the refusal of her Majesty's Government to assent to the consecration of a successor, although such successor had been nominated by the Bishop of London at the request, and with the subsequent approval of the Synod of the Diocese; and whether such assent had not been requested by the Archbishop of Canterbury, and by the Bishops and other members of the Church in New Zealand, without asking for any patent, or for the grant of any temporal dignity or coercive jurisdiction. He also asked a question respecting Rupert's Land.

Mr. CARDWELL said it was quite true that the Bishopric of Nelson had remained vacant some time in consequence of the inability of the Crown to sanction the appointment of a successor in the usual way. That inability had been occasioned by the difficulties which had arisen in law in consequence of the decision of the Committee of Privy Council in the case of Natal. The Bishops of New Zealand had presented a memorial to the Crown, in which they prayed that they might be permitted to surrender their letters patent, and to demand that their successors should be appointed without letters patent, consecration being regarded as conveying no authority or legal effect. They further prayed they might be permitted to fill up vacancies in their own body by their own inherent right, without letters patent or Royal mandate. That memorial from the Bishops of New Zealand, was accompanied by a minute from the ministers of New Zealand objecting to the creating of corporations within the colony by the act of the Crown without their advice, and objecting to any arrangement by which any quasi-jurisdiction of the Bishops of New Zealand should receive any authority from the Crown. Under these circumstances, and considering the difficulties with which the question had been beset since the decision given in the Natal case, it had been the opinion of Her Majesty's advisers that a Bill should be prepared in order that the whole subject might be brought under the consideration of Parliament. With respect to the question as to Rupert's Land, the Bishop was waiting consecration at the time judgment was given, and, in order to avoid the extreme inconvenience which arose in that particular case, letters mandate were given by the advice of the law officers of the Crown. The Bill would be brought forward on the earliest opportunity.

COLONIAL BISHOPS.

A BILL to Remove Doubts as to the Effect of Letters Patent granted to certain Colonial Bishops; and to amend the Law with respect to Bishops and Clergy in the Colonies.

Whereas Doubts have arisen as to the Effect of Letters Patent granted by Her Majesty's and her Royal Predecessors, by or under which Bishops have been appointed to exercise Episcopal Functions for the Benefit of Clergy, Congregations, and Persons professing the Religion of the United Church of England and Ireland in divers Colonies and Foreign Possessions of this Realm, within which legal Jurisdiction could not be conferred upon such Bishops by such Letters Patent; and it is expedient that such Doubts, so far as relates to the several matters hereinafter mentioned, should be removed; and it is further expedient that the Laws relating to Clergy ordained by Bishops not holding Sees in the United Church of England and Ireland should be amended:

Be it therefore enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, as follows:—

Acts Repealed.

1. The several Acts of Parliament enumerated in the Schedule to this Act are hereby repealed, subject to the Exceptions in said Schedule mentioned, but not so as to revive any other Acts repealed thereby, nor so as to render invalid or illegal any Act, Matter or Thing lawfully done in conformity with said Acts, or any of them, at any Time before the passing of this Act.

Validity given to appointments and ministerial Acts, in case of Ordinations by Bishops not having Jurisdiction in the Place of their Residence.

2. Whereas by the Act passed in the Fifty-ninth Year of His late Majesty King George the Third (being One of the said Acts hereby repealed) it is (amongst other things) enacted that no Person who after the passing of that Act should have been ordained a Deacon or Priest by a Colonial Bishop who at the Time of such Ordination did not actually possess an Episcopal Jurisdiction over some Diocese, District, or Place, or was not actually residing within such Division, District, or Place, should be capable in any way or on any Pretence whatever of at any Time holding any Parsonage or other Ecclesiastical Preferment within His Majesty's Dominions, or of being a Stipendiary Curate or Chaplain or of officiating at any Place or in any Manner as a Minister of the Established Church of England and Ireland, and that all Admissions, Institutions, and Inductions to Benefices in the Church of England or Church of Ireland, and all Appointments to act as Curates therein, which shall be made contrary to the Provisions of that Act should be to all Intents and Purposes null and void: And whereas it is apprehended that through Ignorance or Inadvertence or Misapprehension of the Law as to Episcopal Jurisdiction in some of Her Majesty's Colonies or Foreign Possessions Persons ordained by Colonial Bishops who at the time of such Ordination did not actually possess an Episcopal Jurisdiction over the Diocese, District, or Place within which they were then actually residing, may have held or may now hold Parsonages or other Ecclesiastical Preferments within Her Majesty's Dominions, or may have been or may now be Stipendiary Curates or Chaplains therein, or may have officiated from Time to Time as Ministers of the Established Church of England and Ireland: Be it enacted as follows: No Admission, Institution, or Induction of any Person so ordained as aforesaid to any Parsonage or other Ecclesiastical Preferment within her Majesty's Dominions, or to any Stipendiary Curacy or Chaplaincy, nor any Act performed by any such Person as a Minister of the Established Church of England and Ireland, shall be deemed to be or to have been invalid at Law by reason of any Want of Jurisdiction of the Bishop by whom such Person may have been ordained over any Diocese, District, or Place within which such Bishop may have been actually residing at the Time of such Ordination; but every such Admission, Institution, or Induction, and every such ministerial Act as aforesaid, shall be deemed to have been as valid and effectual for all purposes whatever as if the Person so ordained as aforesaid had been ordained by a Colonial Bishop possessing an Episcopal

Jurisdiction over some Diocese, District, or Place, and actually residing therein.

Persons ordained by Foreign or Colonial Bishops not to hold Preferment in England or Ireland without consent of Diocesan :

3. No Person admitted into the Holy Orders of Priest or Deacon by any Bishop not being a Bishop of a Diocese in England or Ireland shall be entitled to be admitted or instituted to any Benefice or other Ecclesiastical Preferment in England or Ireland without the Consent and Approbation of the Bishop of the Diocese in which such Benefice or other Ecclesiastical Preferment may be situated: and any such Bishop shall be entitled to refuse such Consent and Approbation without assigning Reason for such Refusal, any Law or Practice to the contrary notwithstanding; and every such Person seeking to be admitted or instituted to such Benefice or other Ecclesiastical Preferment, or to be licensed to any Curacy, shall, before being admitted, instituted, or licensed, make and subscribe before such Bishop every such Declaration and Subscription as he would by Law have been required to make and subscribe at his Ordination if he had been ordained by a Bishop of the United Church of England or Ireland; Provided always, that the Provisions of this Section shall not apply to any such Person who shall hold or shall have held any Benefice or Ecclesiastical Preferment in England or Ireland.

Nor to officiate without Notice to Diocesan or contrary to his Injunction.

4. Any Person who shall have been admitted into the Holy Orders of Priest or Deacon by any Bishop not being a Bishop of a Diocese in England or Ireland, and who does not hold or who has not held any Benefice or Ecclesiastical Preferment in England or Ireland, who shall knowingly officiate on more than One Day within *Three Months* in any Church or Chapel in any Diocese of England or Ireland without notifying the same to the Bishop of the Diocese in which such Church or Chapel is situate, or who shall officiate contrary to any Injunction of the Bishop of the Diocese under his Hand and Seal, shall for every such offence forfeit and pay the Sum of *Ten Pounds* to the Governor of Queen Anne's Bounty, to be recovered by Action of Debt, brought in the Name of the Treasurer of the said Bounty, in any of Her Majesty's Courts of Record at Westminster, or in the Court of Session in Scotland at the Suit of the Public Prosecutor, or in Ireland in any Court of Common Law in the Name of the Ecclesiastical Commissioners.

Exception of Persons ordained under Commission from English or Irish Diocesan.

5. Nothing in the Two last preceding Sections of this Act contained shall extend or be held to extend to any Person who, upon the Request and by the Commission in Writing under the Hand and Seal of the Bishop of any Diocese in England or Ireland, and with the Consent and License in Writing of the Archbishop of the Province within which such Diocese shall be situated, shall have been or may hereafter be ordained a Deacon or Priest within the Limits of such Diocese by any such Bishop as in the said Two Sections is mentioned; and all Admissions, Institutions, and Inductions to Benefices in the United Church of England and Ireland, and all Appointments to act as Curates and Chaplains therein of Persons so admitted into Holy Orders by any such Bishop upon and by any such Request and Commission as aforesaid, shall, notwithstanding anything herein con-

tained, be to all Intents and Purposes good and valid in Law.

Such Ordination to be subject to Conditions as to Title, &c. ; and registered in English or Irish Diocese.

6. Provided always, That every Bishop who shall ordain any Person in pursuance of such Request and Commission as aforesaid shall be subject to the several Provisions and Limitations established by the Laws of this Realm or Canons Ecclesiastical as to the Titles of the Persons to be ordained, and as to the Oaths and Subscriptions to be by such Persons taken and made; and further that all Letters of Orders of Persons so ordained shall be issued in the Name and be subscribed with the Signature of the ordaining Bishop as Commissary of the Bishop of the Diocese within which such Ordination shall take place, and shall be sealed with the Seal of the Bishop of such Diocese; and all such Acts of Ordination shall be recorded and registered in like Manner as if they had been performed by the Bishop of such Diocese.

Not to prevent Indian Bishops from performing Episcopal Functions under Commission.

7. Nothing contained in an Act passed in the Fifty-third Year of His late Majesty's King George the Third, intituled "An Act for continuing in the East India Company for a further Term the Possession of the British Territories in India, with certain exclusive Privileges, for establishing further Regulations for the Government of the said Territories, and the better Administration of Justice within the same, and for regulating the Trade to and from the Places within the Limits of the said Company's Charter;" or in another Act passed in the Third and Fourth Years of His late Majesty King William the Fourth, intituled "An Act for effecting an Arrangement with the East India Company, and for the better Government of His Majesty's Indian Territories till the Thirtieth Day of April One thousand eight hundred and fifty-four," or in any Letters Patent issued under Authority of the said Acts, or either of them, shall prevent any Person who shall be or shall have been Bishop of Calcutta, Madras, or Bombay in India from performing Episcopal Functions not extending to the Exercise of Ecclesiastical Jurisdiction in pursuance of any such Request and Commission as aforesaid in any Diocese in England or Ireland.

Episcopal Acts valid if such as might have been founded on voluntary Consent.

8. All Episcopal Acts which might lawfully have been done within any District or Place by any Bishop lawfully chosen and consecrated by the free and voluntary Consent of any Clergy, Congregations, and Persons, voluntarily accepting him as their Bishop, without any Letters Patent, or Royal Mandate or Licence, shall be deemed to be and to have been valid and lawful if done by any such Bishop appointed under any Letters Patent, or Royal Mandate or Licence, by which legal Jurisdiction shall have not been conferred, unless it shall be otherwise declared by any law in force within such District or Place for the Time being.

Letters Patent may be surrendered.

9. Any Bishop exercising Episcopal Functions in any of Her Majesty's Colonies or Foreign Possessions by or under Authority of any Royal Letters Patent may by Writing under his Hand and Seal declare his Desire to surrender such Letters Patent if he shall think fit so to do, and on the Acceptance of

such Surrender by Her Majesty, signified through One of Her Majesty's Principal Secretaries of State, all Letters Patent appointing such Bishop or creating or purporting to create the Diocese of such Bishop shall become and be from thenceforth null and void: but such Surrender shall not operate to prevent any such Bishop from continuing after the Acceptance thereof to exercise within the District constituting such Diocese all such Episcopal Functions and to do all such Acts as he might lawfully have exercised and done respectively within such District for the Benefit of such Clergy, Congregations, and Persons as may voluntarily submit themselves thereto, if he had been lawfully chosen and consecrated Bishop by the voluntary Consent of such Clergy, Congregations, and Persons as aforesaid, unless it shall be otherwise declared by any Law in force within such District for the Time being.

Royal Licence may be given in lieu of Mandate for Consecration of Bishops to exercise their functions out of United Kingdom.

10. Notwithstanding anything contained in the Act passed in the Session of the Thirteenth and Fourteenth Years of King Charles the Second, intituled "An Act for the Uniformity of Public Prayers, and Administration of Sacraments, and other Rites and Ceremonies; and for establishing the Form of making, ordaining, and consecrating Bishops, Priests, and Deacons in the Church of England," or in any other Law or Statute of the United Kingdom, it shall be lawful for any Bishops or Bishop within the United Kingdom if they or he shall be authorised so to do by Licence under Her Majesty's Royal Sign Manual, to consecrate from Time to Time any Bishop for the Purpose of exercising Episcopal Functions in any of Her Majesty's Colonies or Foreign Possessions, or elsewhere beyond the Limits of the United Kingdom, for the Benefit of such Clergy, Congregations, and Persons as may voluntarily submit themselves thereto, although no Royal Mandate in the Form heretofore accustomed and required by Law may have been granted for or may be produced or read at such Consecration, and no such Mandate or Licence shall, be necessary for any such Consecration elsewhere than within the United Kingdom.

Status &c. of Bishop to be judged by ordinary Courts of Law.

11. All Questions of Law respecting the Status, Rights, Powers, and Duties of any Bishop exercising Episcopal Functions in any of Her Majesty's Colonies or Foreign Possessions in which there shall be no Ecclesiastical Court Established by Law with Jurisdiction to determine such Questions in relation to any other Bishop, or to any such Clergy, Congregations, and Persons as aforesaid, and of all such Clergy, Congregations, and Persons in relation to any such Bishop as aforesaid, shall be tried and determined by the same Courts (whether in her Majesty's Colonies or Foreign Dominions or in Great Britain) and in the same Manner in all respects as any Questions of the like Nature arising with respect to the Status, Rights, Powers, or Duties of any Ministers, Clergy, Congregations, or Persons professing any other Form of Religion not established by Law within the same Part of Her Majesty's Colonies or Foreign Dominions are or ought to be tried and determined, and not in any other Manner or by any other Courts or Court or Authority whatsoever.

Saving, &c.

12. Nothing in this Act contained shall confer upon any Bishop any Jurisdiction to which he would not otherwise have been by Law entitled, or shall give to any such Letters Patent, or Royal Mandate or Licence as aforesaid, or to any Act done by any such Bishop, any Force or Effect which they would not otherwise by Law respectively have had, save as herein expressly provided.

Meaning of Bishop.

13. In this Act the Word "Bishop" shall be construed to include Archbishop.

Church Intelligence.

The Standing Committee of the Diocese met at the Diocesan Depot, on Wednesday, the 18th inst., and made all the necessary arrangements for the second Session of the First Synod.

The Clerical and Lay Representatives will meet in Synod, at Morpeth, on Wednesday, September 5th, and any notices of motion which may be sent in writing to the Secretary of the Standing Committee, Morpeth, before the 14th August, will be printed in *The Church Chronicle* of August 21st, and will have precedence at the Synod, in the order in which they are received.

Any other notices of motion may be given in Synod, during its Session, in accordance with the Standing orders—when the Reports of all the existing Committees will be received and considered.

SCONE.

The Half-yearly meeting of the Scone Parochial Association was held in St. Luke's School-room, Scone, on Thursday evening, July 5th, at half-past 7, about 40 persons were present. The Rev. Canon Child, Incumbent of St. Luke's was chairman. After prayer had been offered up and the 159th hymn sung, the chairman made a short address to those present on the object for which they were called together after which the following Report was read.

The Report of the Committee of the Scone Parochial Association made July 5th, 1866.

The Committee of the Scone Association desire to present this report of the progress of the Association during the last year 1865.

The contributions to the Parochial Fund for the year ending Dec. 31, 1865, were £256. 11s. 7d. an increase of more than £3, over the former year.—The purposes for which this amount was available may be ascertained by the accompanying statement, by which it will be seen that nearly £31 less was paid to the Clergy Stipend Fund compared with the previous year, while the other amounts which were specially contributed cause an increase in the collections.

These special contributions will be found in the following statement:—On a review therefore of the past year there is cause for great thankfulness that the full amount of £200 for the Clergy Fund has been contributed, and it is to be devoutly hoped that the same amount may also be contributed during this year, though at the present time not one-fortieth part of the required sum has been raised.

The respective amounts raised in the various divisions of the District (or rather the

places for holding Divine Service) will be readily seen by looking at the statement now placed before the meeting. In some of them, as Beltnes, Timor, and Scone, there has been a considerable increase; in others there has been a decrease, and one or two divisions have contributed scarcely any thing to the funds of the Association.

Your Committee, although they much regret this diminution of their funds, do not attribute it to any diminution of the interest taken in the work of the Society, but to the difficulties consequent on the depression of the times. They believe that the feeling in favour of our Church among its members remains undiminished.

It will not be out of place to mention what has been raised for all purposes in the district during the past year—By the accompanying statement it will be seen that this amounts to £336 6s. 5d.

During the past year a collection was made in the evening as well as the morning, and the total amount collected by that mode from Easter 1865 to 1866 has been £77 6s. 6d. or deducting collections for special purposes, £61 2s. 3d. which is not a very large increase on the offertory collection of the former year. Of this amount £39 3s. has been paid to the Endowment of the Parish, £10 to Captain Dumaresq, being balance due to him on the purchase of the new glebe—a small sum to the Clergyman for charitable purposes, leaving a balance of £15 12s. 5d. to be carried to the account of the present year. There is a debt of £37 still owing to the Bishop of Newcastle who kindly advanced it to fence the new glebe which must be considered a charge on the Church funds—this is the only debt.

The Day and Sunday Schools continue to be as efficient as they ever have been under the able management, and unwearied care of Mrs. Ledger their excellent mistress assisted by Mr. John Cole—A Sunday School Library is being formed very rapidly by the children themselves aided by their kind friends, and has already proved of great service, not only to families in the town but out of it. The members of the Church are earnestly, solicited to aid this Library with Books and money.

In concluding this Report your Committee desire to express their thanks to all the officers of the Association as well as to those ladies and other friends who kindly undertook the task of collecting the funds of the Association.

At the same time that all has been so well done for the past, it is now requisite that fresh officers be elected or the old ones re-elected. This will have to be done by Resolution at this meeting.

Your Committee trust that the same anxiety for the well-being of the Association will be manifested during this, as the last two years by the members of the Society, and that instead of going back in any sense, either in the spiritual good imparted, or in the contributions made to attain that good, the Scone Parochial Association may still go on and prosper.

SCONE PAROCHIAL ASSOCIATION, ACCOUNT OF RECEIPTS AND PAYMENTS FOR THE YEAR 1865.

Dr.	£	s.	d.
To Collections from the different Divisions	210	0	0
„ Special Collections from ditto	46	11	7
	£256	11	7

Cr.

By Payments to General Parochial Fund of Diocese of Newcastle	200	0	0
„ ditto to General Diocesan Fund	10	0	0
„ Postage and Printing	1	5	0
„ Society for Propagation of Gospel	3	16	10
„ Society for Promoting Christian Knowledge	2	9	9
„ Additional Clergy Fund	6	10	0
„ St. Andrew's Cathedral	9	3	0
„ Payment of debt on St. Luke's School	23	7	0
	£256	11	7

Amount raised in parish of Scone from December 31st, 1864, to December 31st, 1865.

Through the Parochial Association	256	11	7
For rewards to the Sunday School	4	19	10
Donations towards Sunday School Library	1	3	6
Contributions towards Day School			
Feast and prizes at examination	8	7	6
Offertory collections at St. Luke's Church up to December 31st, 1865	75	18	3
Less Special offerings	10	14	3
	65	4	0
	£236	6	5

Offertory account from Easter 1865, to Easter 1866.

Balance from previous year	£7	0	2
Morning collections	62	16	2
Evening collections	14	10	4
	77	6	6

Interest allowed by Bank	1	13	0
	£85	19	8

Paid towards Endowment Fund	39	3	0
Balance due on new Glebe	10	0	0
To charitable purposes	5	0	0
Special collections:—			
St. Luke's School	3	1	9
Newcastle Church Society	3	4	11
St. Andrew's Cathedral	4	7	7
Additional Clergy	5	10	0
	16	4	3

Balance carried to next year	15	12	5
	£85	19	8

Mr. James SMITH in moving that the Report now read be adopted and printed for circulation, said, I have much pleasure in moving the adoption of the Report just read. It is usual for the person making the motion I am about to submit to you, to enter upon the subject embodied in the Report and make such observations and explanations as the subject treated of may seem to require but in the present instance the task is light as well as a pleasant one, inasmuch as the Report itself is so satisfactory and the explanation so kindly given by the Rev. Chairman in introducing it, are so clear, as to render any lengthened remarks on my part quite unnecessary. I cannot abstain however from offering my congratulations to this meeting and to the members of this Association, on the continued prosperity of this Association. It is a most gratifying fact, that notwithstanding that during the year over which the Report spreads, the agricultural interests were paralyzed by drought, and the flocks were decimated by disease, the large sum of £336 was raised in the District. I accept this fact and I think I may reasonably do so, as a proof that the purposes of the Association are becoming better understood and that it has secured a firmer hold on the

affections of the Parishioners. I will not dwell on the blessings conferred on the community by the instrumentality of the Newcastle Church Society, of which our association is a branch, as you will be better informed on that matter by the reverend gentlemen who are to follow me, I will therefore conclude by soliciting your continued exertions on behalf of the Society in the year to come and by moving that the Report now read be adopted by this Meeting and a summary of it with the accounts be printed and circulated among the members.

The Rev. W. E. WHITE seconded the motion, urging greater liberality on the part of the members of the Church and especially alluding to the great want of clergy in the Diocese and the need of many of the Parishes being divided.

The CHAIRMAN in putting the motion to the meeting made a few observations in support of the former speakers' remarks and then called upon the Rev. W. S. WILSON, who in proposing the Second Resolution considered it no mere matter of course that such a one should be passed. Those who gave their time and labour to promoting the work of the Church were deserving of all honour and gratitude. They had their time occupied, their attention claimed as others had, by business, and necessary cares, often, in fact, were the most industrious of the community, but they rightly considered that their first business was God's work, that their first care was the promotion of His glory and believed that if they acted on this principle He would make all they did to prosper. It was only right that the duty of providing and collecting contributions for the work of the Church should be performed by the laity and that the whole time and thoughts of their Clergy, should thus be free to be given to the ministry of the word. The work of collecting was often made an unpleasant work: when collectors called there were excuses made sometimes in a rough uncomplimentary way, or the opportunity was taken to find fault with something in the Clergyman, or the good of subscribing to the Church Society was questioned. On this last there could be no possible question, for by means of it the Church's work has been most successfully carried out in the Diocese, and without it hundreds and thousands would have been left to grow up without religion. In fact to support the Church Society in this Diocese was to support the Church and as people sometimes had somewhat less notions of their duty in that respect he (the speaker) would ask the indulgence of the meeting while he said a few words on the subject. There was no more pregnant causes of irreligion than the idea which was so popular now—a days that it did not matter to what denomination a Christian belonging, that you, might go to Church or Chapel, or meeting-house, one after another if you pleased. He could never protest too strongly against such views. He did not speak or think uncharitably of those differing with him, he only delivered himself of a truth which he could not keep back. God had appointed one Church from the beginning, which should be His instrument, His divinely appointed means of carrying on the work of the Gospel. That Church among us, was clearly the Church of England, because it alone purely represented the doctrine, the discipline, and the Church government of the Apostles' times. He did not deny that there were practices among others, which we should do well to adopt, and imitate, and as connected with the resolution he proposed, he would instance the way in which the Wesleys enlisted their followers in the projects of the denomination.

But what was that compared with the great fact that we are a true and faithful descendant of that early Church which Christ commissioned, and to which He gave the promise of His presence. And we could not help seeing the result of this in the work our Church is doing how it leads its faithful members on in holiness and devotional ways. He would remind the meeting that in the case of the Wesleys there was never any intention originally to depart from the unity of the Church. In his sermons and writings John Wesley speaks in the strongest and most decided terms on the sin of leaving the Church. He means only to feed the Church, it was evidently by the compulsion of others that he became the founder of a sect. No doubt as a feeder to the Church, Wesleyanism might be made valuable; it rouses and excites an interest in religion, and may be the means of converting, but it fails in building up Christians in devotion, in humility, and charity; it needs to be always beginning again with fresh excitements. Some who have joined dissenters have excused themselves on the ground that they did not get what they wanted in the Church. They reminded him of some acquaintances in the old country who were always changing their doctor; no one did them any good, they did not believe in any one of them, and they fell into the hands of all manner of quacks—at last it came out that though they consulted the doctor, they never took any of his prescriptions, nor did what he directed, so it was easily explained how they went to quacks, and eventually went to the dogs. That was just the way with those who got no good from the Church. He would venture to say that not one of those who had broken the unity of the church to swell the ranks of dissent had ever consistently and faithfully followed out the church's teaching by regular morning and evening prayer, by frequent communion, by pious observance of fast and festival. It was not the Church which failed them, but they failed the Church. The case with regard to the Presbyterians was somewhat different but coming from a country where Presbyterianism was established, he spoke from experience in saying that there was the same want of continual growth in holiness, with one step they would seem to reach as high as their system would take them, and then they remained. Now there was in the teaching and system of the Church a constant leading on unto perfection. More love to God, more zeal in good works, more humility, more hearty perception of truth resulted from faithful walking in her ways, and it could not be otherwise seeing God has appointed it to be the means of bringing souls to Christ. And he would ask them to look around and see what bad effects the want of unity among Christians produced. There was no sympathy between man and man, no interest in one another's welfare, the belonging to different denominations almost put a complete stop to the progress of religion especially where population was much scattered, and the same evil would be found to be ruinous to the prosperity of the country: in a time of danger there would be no bond of brotherly union, no co-operation because no one trusted the other. This could only be healed by the progress of the Church, not by indifference to her unity but by faithful zealous support. It was because those gentlemen who had spent time and labour in collecting for the Church Society had thus by their work for the Church, been the greatest benefactors of their brethren of all classes in the district, that he would ask the meeting warmly to pass the resolution he proposed, and he hoped that as great success

would attend the next year's Committee as appeared, from the statement before them, to have attended the last.

The second Resolution, thanking the officers for past services and appointing others for ensuing year was seconded by Mr. Francis White, after which Mr. James Smith, proposed a vote of thanks to this gentlemen for the services he had rendered to the Association during the many years he had resided in the district which he was about to leave. Mr. White, he said had not only been a collector for this Association but had influenced others to give to it, and it was in a great measure due to his zeal that so much had been sent for the Hunter division. Mr. Vernon seconded this vote of thanks which was conveyed to Mr. White, by the Chairman and acknowledged in a few suitable words. The 151st Hymn was then sung and the blessing pronounced, after which the meeting terminated.

Correspondence.

To the Editor of The Church Chronicle.

Sir,—I take for granted, that although neither a churchwarden, nor a resident of the Sydney Diocese I am at liberty to write in reference to a letter from Mr. Gordon, which appeared in your issue of the 23rd ult.; and I have no doubt that Mr. Gordon himself, will be perfectly tolerant of my remarks, although they call in question his correctness on one of the points dealt with by him. I imagine that almost every one, who, in common with myself, regarded his letter as a gift from an accepted authority in Church matters; experienced a collapse of satisfaction, when told "that every person, male or female, not being under age, or a married woman, and whether a Member of the Church of England, or not who has engaged a pew or sitting, and has paid the rent due up to the last quarter day" is "qualified to vote at Vestry Meetings of Pewholders, and the Election of Churchwardens." Under the supposition that the words in italics, are soundly based upon the Church Act; and under the supposition too that the latitude indicated by those words was advisedly allowed, by the framers of the Act; it is hard to conceive of any other warrant for such allowance, than the assumption that pewholders and renters of sittings had a right to be recognised as possessors, relatively, of the rights belonging to payers of church-rates at home; (an assumption, negatively shown to have existed by the absence from the Church Act of any provision against having any Members of the Church elected to the office of churchwardens.) But a consideration of the utter absence of any essential resemblance in point of rights, between pewholders, and renters of sittings; and payers of Church-rates;—forbids the notion, that the framers of the Church Act proceeded upon the aforesaid assumption and on the other hand enforces the idea that if pewholders and renters of sittings—not being members of the Church—are entitled by the Church Act to a voice in elections of Churchwardens; the title is the consequence of an unfortunate oversight on the part of the framers of the Act.

The payers of Church rates vote—whether members of the Church or not—at elections of Churchwardens; but they vote as a matter of right because they pay money on compulsion, and get no bargained return; whereas pewholders and renters of sittings, pay nothing on compulsion and do get ample return

for their money, in the shape of sitting accommodation. The rent they pay ceases to be theirs just as thoroughly as the rent paid for a house ceases to be the tenant's; and all the members of the Church in any given district, occupying in common, and in the aggregate, the position of the landlord, with respect to all rents; no more inherent right to the disposal thereof, attaches to a pewholder, than to any member not being a pewholder. I not only, however, do not believe that the framers of our Act were under the impression that the two bodies had identical rights, but I am satisfied that they have guarded against any such impressions in every ordinarily reflecting mind—that they have provided in the Church Act against the interference in any way, with Church matters, of any but members of the Church. The XIIIth clause runs thus:

Persons qualified to vote at election of trustees or Churchwardens.

"And be it enacted, that every person who shall have entered into agreement with the Trustees or Churchwardens of any Church or Chapel as aforesaid, to engage any pew or sitting therein, and shall have paid the rent due upon the same up to the last quarter day, and every person having been for the space of one year and upwards a contributor of not less than one pound annually towards the maintenance of any such Church or Chapel, and being a member of the United Church of England and Ireland as aforesaid, shall be entitled to give at every Vestry meeting of pewholders, and at the election of any Trustee or Trustees, Churchwarden or Churchwardens, under this Act, one vote in proportion to every single sitting for which he shall so have made agreement and paid rent, or for every pound so contributed; &c. &c."

Now, admitting that there is an available weight of argument to be obtained from the reflections—1st. That probably nothing but the acuteness of legal discrimination on the part of a lover of the Church, or the perceptiveness thereby awakened in other friendly minds; or the astuteness of an Easter Tuesday malignant; would disserve, to all intents and purposes, the sentence beginning with "quarter day," and the sentence beginning with "and being a member:" and 2nd., that it is really shocking to conceive of a malignant non-member being empowered by law through paying half a crown for a sitting, to have, besides his ample privileges as a seat renter, an equal voice in church affairs, with a Member of the Church paying at least a pound a year without any sitting privileges:—admitting these reflections to be practically useless, I nevertheless contend that in interpreting the 13th clause we are bound to recognize a necessary contexture between it and the 1st, 4th, and 5th, clauses: and that such a recognition will lead to the disclosure of a proof that pewholders and renters of sittings are not entitled to vote at vestry meetings unless they be members of the Church.

The concluding portion of the 1st clause of the Act—bearing upon conditions antecedent to the existence of pewholders' powers; recognises none besides members, as votes. The 4th clause bearing upon conditions subsequent to such existence; recognises none besides members as voters at elections of Trustees; and so (and in extremely explicit terms,) with respect to the 5th clause. Clause 13th treats of "persons qualified to vote at elections of Trustees or Churchwardens," and consequently, if that clause empowers non-members to vote at elections of Churchwardens, it equally entitles them to vote at elections of Trustees, contrary to the explicit

enjoinment of clause V. There is therefore, no escape from a dilemma of contradictions, unless we make clause 15th to construe in consonance with justice; and assure ourselves that we are furnished thereby with a defence against the possible officiousness and viciousness of persons not having even nominal pretensions to Church membership.

I am &c.

A LAYMAN.

Diocese of Goulburn.

Church Intelligence.

THE NEW CHURCH OF ENGLAND PERIODICAL FOR THE COLONY.

We heartily welcome the appearance of this paper. It was much needed. The Church of England has hitherto stood alone in this respect; having no organ of communication that fairly and justly represents her true character and position in the colony, which perhaps every other religious denomination possesses: she will now appear on a new footing. The three dioceses, with the Bishops at the head, have joined to support the paper, and we look for a periodical at once interesting and instructive as concerns all matters of interest to the Church of England. Its pages are divided between the three dioceses of Sydney, Newcastle and Goulburn, the three last pages containing information relative to the diocese of Goulburn alone. All questions of a more general and public nature which involve the interest of the Church in the colony will receive particular attention, whilst it will carefully chronicle and plead for those of a local nature also. It will contain ample information concerning the increase of the clergy, scripture readers, catechists, school-masters, the progress of the Church societies, missionary and Bible societies, building of churches, parsonage houses, Church of England schools, Church Conference Synods, and it is to be earnestly hoped that the periodical will plead and appeal loudly on behalf of the spiritual wants and necessities of the provincial districts of the colony, and not appeal in vain. It is bi-monthly, and may be obtained for six-pence a number, or for an annual subscription of twelve shillings. It indeed deserves the support of every constituent churchman. We are glad to hear that a considerable number have already become annual subscribers in this district but more are wanted. We can strongly recommend it to families living in the district. The first number contains a report of the recent Goulburn Conference.—*Bega Gazette.*

ALBURY.

The annual meeting of the congregation of St. Matthew's, which had been postponed from Easter Tuesday, was holden in the church on Tuesday evening, Whit Tuesday. The object being the appointment of churchwardens, presentation of report and financial balance-sheet, and the transaction of general business. The incumbent, the Rev. M. B. Brownrigg, having offered up prayer, and an anthem having been sung from the 147th psalm, the meeting, which consisted of about thirty ladies and gentlemen, proceeded to business.

The Reverend CHAIRMAN stated that this was an adjourned meeting from Easter, when there had been a failure with regard to the holding of one. Another attempt had been made, but circumstances had necessitated his absence, and the meeting did not take place. They were now assembled to transact the business which devolved upon the usual Easter meeting. The first business would be the election of churchwardens. On previous occasions the seat-holders elected two churchwardens, and the minister nominated one. Since the last meeting, however, the church had been vested in the Lord Bishop of Goulburn as sole trustee, and he would, therefore, have the power to nominate one churchwarden for himself, as trustee, the minister another, and the congregation a third. He had that afternoon received a telegram from the Bishop nominating Mr. J. Walker Jones as churchwarden on his behalf. He, as minister, would ask Mr. T. B. Gaden to act for him, and it remained for those present to appoint a third to represent them.

Captain BROWNRIGG thereupon proposed Mr. Frederiek Häising as churchwarden for the seat-holders.

Mr. S. C. V. NORTH seconded the proposition, which was carried.

The Reverend CHAIRMAN said there were certain matters upon which he desired to say a few words. The first was the desirability of the extension of Church-ministrations to the outlying districts. He had heard it said that the outlying districts had left Albury to do all the work, and that they rendered no assistance; that they had in fact cast all the burden of the support of the Church upon the people of the town. He, however, from personal experience knew that there was a great desire outside the town and in the bush for an extension of the means of worship and the celebration of the rites of the Church, as also that assistance towards the stipend fund would be readily furnished if such extension were accomplished. Circulars had been addressed to these outlying districts, and he, the Chairman, had already visited several of them. He knew that it was the desire of the towns-people always to keep the Church open, but he had been able to make these visits, he believed, without being missed, and he had been able to establish a monthly ministration at Bungwanmah and at Newtown, and he hoped to be able to do more. The fact was that the residents of the outlying districts supposed that there was no difficulty, in making up the stipend as they were now never asked to contribute anything, but if the ministrations were extended he was confident they would willingly give, and probably make up the extra amount of stipend added to the original amount. The other matters he wished to refer to were comprised in the desirability and necessity of the completion of the Church. They wanted the chancel completed, the roof needed painting, and the walls required to be colored, and the flooring of the aisle wanted looking to in the removal of the bricks and the supply of a better flooring. Then the arrangements with regard to the communion table were very defective. At present they had to disturb the congregation by the removal of forms from the end of the Church, and to bring them up to the table when the Sacrament was administered. This was inconvenient and better arrangements were necessary for the solemn celebration of this rite. This would be included in the completion of the chancel, and in reference to that he had seen a gentleman that day whose name at present he was not authorised to mention, but who as a

member of the Church and who had already contributed largely, was now willing, if the other members would come forward and assist in raising a fund for the completion of the chancel, to make up any deficiency that might arise. They must do all they could and he would come in at the end to help, and he, the Chairman, hoped this would be an inducement to resolve that this necessary and important work should be accomplished. Then with regard to the font. They still had that little unhappy basin and nothing else. He did not know how it came there, or whether they had actually any vested right in that, but it was all they possessed. Mr. Mate had kindly made a promise that if a design of a font were agreed upon that he would undertake to transmit one from Sydney free of charge, and this was a matter in which some action should be taken, probably by a Ladies' Committee. It was suggested in the report which would be read that instead of a Church Council a Finance Committee should be appointed to work with the Churchwardens as regards the collection of money and subscriptions to the stipend, and to have the control of the expenditure of the pew-rents. The lawful duties of the Churchwardens would be kept intact, and the Finance Committee would have the control of the expenditure of the pew-rent fund. It was also proposed to appoint a Building Committee, so as to bring into active co-operation several of those who were not connected either with the Churchwardens or the Finance Committee, so as all should work for general good.

The following report from the Church Council was then read:—

ANNUAL REPORT OF THE COUNCIL OF ST. MATTHEW'S CHURCH, ALBURY, PRESENTED MAY 22ND, 1866.

The various matters which have engaged their attention during the past year your Council proceed to enumerate:—

Firstly.—In reference to the resolution passed at the last Annual Meeting, concerning the trusteeship of the Church and Church Property, the necessary steps having been taken, your Council are in a position to state that the Lord Bishop of Goulburn is now the Sole Trustee of St. Matthew's Church and Church property in Albury.

Secondly.—An application having been received from the incumbent relative to his stipend, a meeting of the guarantors and of other members of the congregation was held, when it was resolved to increase the annual stipend by fifty-two (£52) pounds sterling.

Thirdly.—The liquidation of the accumulated liabilities of years, for supplies, printing, &c., amounting in all to £75, had also the careful consideration of your Council. To this end your Council invited to a special meeting the following gentlemen, who kindly attended, and advised, viz.:—Capt. Brownrigg, Messrs. Edmondson, Adams, and Mudge. The deliberation resulted in the drawing up of two promissory notes at three and six months, for the required amount for which the gentlemen named, together with your Council, and subsequently Mr. G. T. Fleming and the late Dr. Wilkinson, became responsible. By this means the accounts of Messrs. Mate, Fallon, and Adams have been settled. It was also resolved, at the same meeting, that an application (in accordance with their bye-laws), be made to the Committee of the Church Society of the Diocese of Goulburn for the return of £25 towards the payment of the stipend, from the sum of £74 16s. transmitted to them from this district. Your Council have received this amount, accompanied by a

courteous letter from that Committee expressive of their readiness to meet, so far as practicable, the wants of all their auxiliaries. Your Council have also to state, that the first of the promissory notes already named has been duly paid, but further arrangements will have to be made regarding the second.

Fourthly.—The Incumbent having visited the outlying districts—having represented that the inhabitants are extremely anxious that the ministrations of religion should be extended to them—and having expressed his willingness to undertake this additional responsibility, your Council addressed a "circular" to the principal stations in order to ascertain what amount would be contributed from those places towards the stipend in consideration of a quarterly visit from the clergyman. The replies received have been satisfactory. In the absence of a clergyman to take the constant care of these neglected parts, it appears on every account most desirable that they should be, as they now are, occasionally visited by your Minister. At Bungawannah and at Newtown a regular monthly service has been established.

Fifthly.—As furthering the interest of the church, your Council are of opinion, as a substitute for the present "Council system" that the formation of a "Finance Committee," which shall have the entire management of the Stipend Fund and of other monetary affairs which are not vested in the Churchwardens by virtue of the existing Church Act, would be very effective, and therefore strongly recommend this course for adoption. They would also suggest that your building operations, whether for church, or parsonage, or schools, should be entrusted to a committee (suitably designated), especially appointed by the congregation for the time and for the purpose.

In conclusion, your Council express their regret that the Financial Statement presently to be submitted is not of a more encouraging character, yet the offertory is well supported. They do, however, entertain the belief that, with systematic action, unity, and perseverance, under the Divine blessing, the aspect of our Church affairs will soon be materially improved. During the past year the land has been visited by a severe drought, the sad effects of which have been experienced far and wide; but God has graciously restored to us the blessing of rain, and our prospects are brighter. May we, then, be ever mindful of His goodness, and render back for His service and glory liberally and willingly of that to which He, as our God and our Saviour, is most justly entitled.

Mr. J. Walker Jones, treasurer, then read a statement of account current of the Council with himself, showing that £179 13s. had been collected for the Stipend Fund during the year, £74 10s. for pew-rents, and £122 4s. 6d. given to the Offertory; also that a vote of £25 had been received from the Goulburn Church Society. On the other side £377 10s. had been paid as Minister's Stipend to 31st March last, sundry payments made for lighting the church, cleaning and attendance, printing, collector's commission, &c., and there was a balance to the debit of £32 3s. 11d.

The CHAIRMAN then moved—

"That the report, and the Financial statement now read be adopted, and together with the list of the subscribers and donors to the Church funds be printed and circulated."

Captain BROWNRIFF seconded, and said he would take the several points of the report separately. In the first place it had been

decided at the last general meeting that the Church should be vested solely in the Bishop of the diocese. This had been carried out and he believed it would be satisfactory to the members of the Church generally. The next point was that an increase had been made to the Minister's Stipend of £50. This, he would say, without reference to whom it was that received it, was no more than he deserved, but still it was less than his predecessor had been receiving, as he got an extra sum of £100 from the Church and School Lands Society in Sydney; an amount which the present Incumbent had not had. He hoped they would be able to make up another £50 to increase the stipend, and then it would only amount to the same sum. He would not argue this if he did not feel in his heart that their clergyman deserved it, but knowing that he did, and knowing the expenses of living in Albury he trusted it would be accomplished. As to the liquidation of old debts, it was satisfactory to find that many of the old outstanding liabilities, hanging over their heads like a dead weight for years past, had been removed. As to the extension of the ministration and visiting outlying districts, he hoped that by going round in the way mentioned good would be effected and funds would be raised towards the Church funds. With reference to the appointment of a Finance Committee in the place of the Council, he felt as a member of the Council that it was something like an acknowledgement that the old Council had not worked well as a system, and had not succeeded. He did not care under what system they went so that they kept faith with those with whom they made engagements, and that they met their liabilities. His only desire was to keep the ship afloat. In reference to the Building Committee, he would only say that there was plenty for them to do, and that the Church as it now stood was only a token of their weakness. Although the balance sheet did not exhibit a very prosperous state of affairs, certainly not so prosperous as he could wish to see, he hoped that by the efforts of the new Finance Committee and the assistance of their friends, that they would have a very different report to present next year. He begged to second the adoption.

The Reverend CHAIRMAN wished to say with regard to the increase of the stipend, that if the outlying districts did not collect the extra amount he should not press it.

Mr. GADEN said that the financial statement presented did not really represent the true state of affairs. It was stated that there was a balance to the bad of £32 3s. 11d., but was there not now an outstanding and overdue bill of £37 10s. to be added to that? He believed there were other liabilities, and there would be a further payment of stipend due next month, so that the amount for which they were responsible was really very much more than stated. He would like to know the particulars of these, also to ask whether it was not distinctly understood that the proceeds of the Offertory should be applied to the meeting of the bills signed for £75.

The TREASURER said it certainly was so. There was some £18 for outstanding liabilities, and at the end of June there would be another quarter's stipend due to the minister.

Mr. GADEN said then it appeared that instead of £32 odd, the sums of £27 10s. for the overdue bill, £18 for debts, and £37 10s. would have to be met. It was only right that they should know this.

Captain BROWNRIFF said there were assets to collect, and the collector could give some information on this.

Mr. S. MUDGE said there were good arrears up to the 31st December last of £30, and up to the present time they would amount to £130 or £140. He thought that by the end of June £140 could be got in.

Mr. G. ADAMS asked if Mr. Mudge would guarantee getting in £140?

Mr. S. MUDGE said he would not guarantee anything.

Mr. J. W. JONES said the liabilities to the present time were only between £70 and £80.

The CHAIRMAN stated that no collections had as yet been made at either Bungownnah or Newtown, and from both those places amounts were available. In fact they were surprised there that they had not been asked.

Mr. GADEN again added up the figures, and said that £160 to £170 would have to be met by the end of June, including the £37 10s. bill now overdue, and he should like to know how this was to be met. If £140 or £150 could be got in by the Collector it would be most satisfactory and the old Council could resign their office and hand over matters to the Finance Committee with the greatest satisfaction. They would have all the control of the expenditure, and, according to the statement, there would be sufficient to meet the demands, so that the Council could easily hand over their duties to them.

Mr. S. MUDGE said that he thought £140 could be reasonably expected to be got in by the end of June.

Mr. GADEN remarked that the sum at least of £170 would be required by that time.

Mr. G. ADAMS wished to ask how it was proposed that the overdue bill of £37 10s. was to be met and provided for?

Captain BROWNIGG said that would be one of the matters which would be handed over to the Finance Committee, and it would be better to leave it to them.

Mr. ADAMS said that was all very well, but Mr. Walker Jones might not think it a sufficient answer. They had talked about different things in the report, but there was not a word about meeting the bill due last week. He thought the Church Council should have considered this. There was a balance to the wrong side beyond meeting this bill, and the money which should have met it ought to have paid it. They might meet in Committees and Church Councils, but he supposed the best way of settling it would be for those who had given their names to the bill to put their hands in their pockets, and pay their share, and get rid of it at once.

The Reverend CHAIRMAN said that the way proposed was certainly one way of getting over the difficulty, but he did not think it would, perhaps, be the best one. There was no doubt that the parties who had signed the bill should not be called upon to pay it individually; and, if such a course were adopted, it would cause inconvenience on future occasions, as persons might be prevented from giving their names. He strongly recommended that the matter be left with the Finance Committee, and he did not think the present meeting had anything to do with it. It was, in fact, a matter between the gentlemen who signed the bill and the bank.

Mr. GADEN again referred to the understanding that the proceeds of the Offertory should be specially applied to meeting these bills.

Mr. ADAMS then moved as an amendment upon the report that the subject of meeting the overdue bill of £37 10s. be taken into consideration.

Mr. S. MUDGE seconded.

The Reverend CHAIRMAN thought it was rather out of order and had better be left to the Finance Committee, and that the gentlemen who had signed the promissory notes had better wait after the meeting, as no doubt it would all be arranged. He would, however, put the amendment, which was done and announced to be lost, and the motion for the adoption of the report and balance sheet carried.

Mr. THOROLD then moved—

"That the following gentlemen be appointed the 'Finance Committee' to undertake the management of the 'Stipend Fund,' and of other monetary affairs, which are not vested in the church-wardens by virtue of the present Church Act, namely:—Rev. M. B. Brownrigg, Chairman, *ex officio*; Mr. Edmondson, Treasurer; Mr. Kraegen; Mr. Beal; Mr. Gregson; Mr. Owen; Mr. Mudge; Mr. Bullock; Mr. Brewer, at Bungownnah; Mr. Plummer, at Newtown; Mr. Herlot, at Carabobala; Mr. Ford, at Ten Mile Creek; with power to add to their number."

Mr. HUSING seconded. *Carried.*

Mr. J. W. JONES moved the third resolution as follows:—

"That the erection of the Chancel and Vestry and the improvement of the present building in order to the completion of the interior of the Church, be proceeded with, for which purpose a Bruce Auction be held. 2. That the ladies of the congregation be requested to form a Ladies Committee to make the necessary arrangements to this end. 3. That the Committee, under the title of the 'Chancel Building and Church Improvement Committee,' consists of the following gentlemen, namely:—The Rev. M. B. Brownrigg and the Churchwardens, *ex officio*; Mr. Wise; Mr. Skelton; Mr. Hiley; Mr. Coverdale, architect; Mr. J. W. Jones, treasurer; Mr. Elliott, secretary; with power to add to the committee. 4. That the balance of £31 2s. 6d. now existing to the credit of the 'Building Fund' be paid over to the Treasurer of the said committee to be devoted to the object for which the Committee is formed."

Mr. H. S. ELLIOTT seconded.

Captain BROWNIGG said that there was already a sum to the credit of the Building Fund, so that they had something to start with.

Mr. THOROLD asked if this sum of about £31 could not be transferred over to help to meet the overdue bill of £37.

The Chairman and Treasurer said that could not be done. A small sum of £8 odd had been passed over as an entry in error, but there was no power to pass to the credit of those who had signed the bill any amount to the credit of the Building Fund.

The Reverend Chairman said that the last Bruce Auction had produced them some £150, and he believed another would do as much if not more with the kind and valuable assistance of the ladies.

The motion was then carried.

The Reverend Chairman then said there were a few general remarks he wished to make. He adverted to the visit of the Bishop of Goulburn, and urged the desirability of supporting the Church Society there, as it was evident from the Balance Sheet that they would get a fair return. If the Church as a body expected to get assistance from such a Society, they must in the first place support it. They were not to look upon the Church as so many isolated and separate parishes, but as so many links in one strong chain. He then thanked those who had taken the trouble to

keep the church open during his absence; to Mr. Edmondson, who had given his regular attendance as organist, and to the choir. He spoke in high terms of the Sunday School, and stated that he had formed arrangements for taking a house in Kiawa-street, formerly Dr. Barnett's surgery, which was intended to be converted into a Church of England Depot for the sale of religious books, and the holding of Bible Society meetings and evening classes three nights in the week. He had taken this at 10s. per week for one year certain, with the option of keeping it on, and he would only say that it would be found open when it was open. He could not always be there, but he hoped to get a substitute now and then from the Churchwardens, so that it would be generally open. He had arranged to get books of a religious nature, and picture books for the young, and by his attending there in the evenings and reading to those who could not do so for themselves, a good deal of good might be effected. To assist in funds he was ready to give a lecture at the Mechanics' Institute, for which one shilling a ticket might be asked, and this would go to pay the rent. A reverend gentleman at Yaakandandah had promised to give another lecture with the same view, so that he thought there ought to be no difficulty about the rent of the place and that they should have a Church of England depot in Albury. He concluded by congratulating himself and the church upon the large attendance, and expressing the hope that no body or denomination would be found to exel the Church of England in showing the interest they took in the management of their affairs or the regard they manifested for the church.

The proceedings closed with the singing of the 100th psalm and the benediction.—*Albury Banner.*

THE CHURCH OF ENGLAND IN RIVERINA.

A very little time since and the Church of England in the proposed colony of Riverina was represented by the edifice at Corowa, built principally by the handsome donation of a lady who loves to serve her fellow creatures. Deniliquin also once had a church, but the elements and bad architecture levelled it with the ground. This was disheartening, but perseverance has been rewarded, and we now see a very handsome building being erected by Episcopals in our town. The edifice, however, is not the only thing required—the clergyman is also wanted; and to do good he must not only have been thoroughly educated and duly ordained, but also be possessed of the *savoir faire* to touch men's hearts and draw them from irreligious courses into the way that all right thinking men, and they are few, know leads to eternal salvation. The Bishop of the diocese on his visit to the South last year did much good; he obtained money, the all-essential, whether in mundane or spiritual affairs, and with this money, we may presume, he has increased his staff. We draw this conclusion from the increased number of clergymen he has at his disposal, and congratulate him on the realisation of one of his fondest desires. When Deniliquin asked him for a resident clergyman here, he was in doubts whether a suitable gentleman could be found, and even in the appointment of the eloquent Rev. S. S. Harpur, another place was debarrd from the enjoyment of his services to favor Deniliquin. Now, however, the Bishop is better prepared. Though there are no churches erecting save the one at Deniliquin, he has been enabled to supply the want of

clergymen in Riverina. The Rev. Robert T. Earl he has appointed to Hay, as the centre of a new district. Mr. Earl's ministrations will extend to Maude and Oxley, also up the river. Another gentleman has been appointed to Urana, to visit Narandera, and such other places as can gather a congregation or make known their desire for spiritual aid, as may also be said respecting all "stations." The Rev. Mr. L'Oste is appointed to Moulamein and Balranald, and will visit the country to the east and west until he extends to the places visited by the clergymen of adjoining districts. Up the Murray, the Rev. Mr. Ware is pushing on famously, erecting school-houses and temporary churches, and doing his best to civilise the radicals and afford comfort to the friends of the Church. It is very pleasing to find that so much has been accomplished in so short a time. The Bishop hits hard sometimes, but he works and shows satisfactory results. If he did tell the people here that they gave less to the general fund than any other place, he only told a truth; but he told it kindly, and sweetened his remarks by stating that when the church here was in course of erection, Deniliquin would be justly entitled to ask for £100 donation from the funds if meanwhile it contributed thereto. This £100 will doubtless be forthcoming when the walls are up, or perhaps the roof is on, and will be very acceptable to the trustees and their fellow-guarantees.—*Communicated.*

HAY.

CHURCH OF ENGLAND.—The Rev. S. S. Harpur held Divine Service in the Court house here on the evening of the 14th, according to announcement. He preached with his usual vigor and earnestness, and never do we remember having heard in the bush a better specimen of sacred eloquence. After the conclusion of the service a meeting was constituted, and the Rev. gentleman, having been requested to take the chair, explained the object of his visit to Hay on this occasion; it was caused through having received a telegram and letter from the Lord Bishop of Goulburn, directing him to proceed to Hay and make arrangements for the settling of the Rev. R. T. Earl in this district, with Hay as the centre. The letter and telegram of the Lord Bishop notifying the appointment of the Rev. R. T. Earl having been read, the following resolutions were agreed to:—Moved by Mr. W. C. Twynnam, and seconded by Mr. Blewett—"That a committee be appointed of members of the Church of England to canvass the residents in this district for the purpose of establishing a stipend fund for the clergyman now appointed to Hay by the Lord Bishop of the diocese." Mr. Twynnam alluded to the great interest he had always felt in Church matters—that to him it was no new work to take part in being instrumental in introducing the ministrations of religion. He referred to his residence some years ago in one of our British colonies, which was then nearly destitute of spiritual privileges, and that he had lived to see it amply provided in this respect. He glanced at the connection there always exist between true temporal and spiritual prosperity, and hoped that every one in the district belonging to the Church would feel it not only to be a duty but a pleasure to contribute according to his or her means to the support of the minister whom the Bishop had appointed to labor here, and of whom his lordship had spoken in the highest terms. Mr. Twynnam spoke very feelingly on the subject, and was listened to with marked attention. The motion was carried unanimously. The second resolution,

moved by Mr. Robert Falkiner and seconded by Mr. Devonald, was as follows:—"That the following gentlemen, namely, Captain Brown, P.M., of Hay; Messrs. Thomas Darchy, J.P., of Oxley; A. J. L. Learmonth, of Grooming; F. Chambers, of Pevensey; Sylvester Brown, J.P., of Booligal; E. Severn, of Benduck; J. Dow, of Toganmain; Edward Ingram, of Eli Elwa; and James Forsyth, of Hay; do constitute such committee; three to form a quorum." Carried unanimously. The third resolution, moved by Mr. Stoddart and seconded by Mr. Simpson, that Mr. Robert Falkiner be the honorary Treasurer, and Mr. W. E. Twynnam, of Hay, be the honorary Secretary and *ex-officio* members of the Committee was carried unanimously. A vote of thanks was then passed to the chairman. The Rev. S. S. Harpur, in responding, congratulated us upon having at last the prospect of a clergyman being settled amongst us. He adverted to the fact of the Bishop having fulfilled the promise he had made to us in 1864. He felt glad that he was now relieved from visiting such remote portions of the colony, a labor, indeed, to which his strength was not adequate, and expressed his strong conviction that an attendance to the ordinances of Christianity, and living according to the precepts of our holy religion, always brought temporal blessings in its train; that godliness had the promise of the life that now is, as well as of that which is to come, and conjured us to remember the sacred injunction, "Seek ye first the kingdom of God and his righteousness, and all things shall be added unto you." This terminated the proceedings.

WAGGA WAGGA.

THE MINISTER AND THE CHOIR AT WAGGA WAGGA.—By far the most engrossing subject of town talk just now, is the clerico-choral embroilment at St. John's Church. At first, a small cloud arose *in re* the chanting of the kyrie, from which little evil was anticipated, but it gradually increased to most portentous proportions, and the storm has now burst with such fury as to shake the little church to its foundations. Two clerical and three lay correspondents have rushed into print, and if the *cacoethes scribendi* keeps pace with the increasing excitement we are afraid we shall be compelled to issue a full-sized supplement, exclusively devoted to the discussion of the momentous question, whether the kyrie shall, or shall not be chanted. It really does seem wonderful that a matter so thoroughly insignificant should have created a hubbub so tremendous. On Sunday last, the old choir conducted the musical portion of the service, as usual, but abstained from chanting the obnoxious kyrie. To-morrow, and hereafter, we hear they will be dumb. Can nothing be done to terminate this most unhappy state of affairs?—*Wagga Wagga Express.* [It seems that the choir wish to chant the responses to the commandments, which the incumbent has refused to allow. Rather than withdraw his refusal, he has resigned his cure, and is about to leave the parish.]

YOUNG.

CHURCH OF ENGLAND SUNDAY SCHOOL.—The following statistics of the attendance of the above school for the past six months, ending June 24th, have been collected from the roll and the Superintendent's book:—The aggregate attendance of children for the past six months has been 1986. The average of the first three months being 93, and for the whole

of the six months 80 each Sunday. The difference in two quarters has chiefly arisen from the great distress and sickness which have prevailed in the district. There are at the present time on the rolls of the school no less than 21 children who are unable to attend for want of proper clothing, chiefly shoes, and the scarlet fever has attacked 24 families whose children attend the school, thus keeping away in some instances three or four children of one family at a time. During the past six months 40 new children have been admitted into the school, but the names of 22 have been struck off the rolls, in every instance the children having left the district. The aggregate attendance of teachers has been 201, giving an average of 8 each Sunday. In addition there have been 37 visits paid to the school by various friends, who have rendered assistance as occasional teachers. It will thus be seen that there is great cause for thankfulness in having so large a number of children collected together on the Sabbath-Day for the purpose of receiving instruction in the word of God. At the same time, it cannot but be a source of regret that so many children in our midst should be debarred from attending a Sunday School for want of proper clothing, to obviate which it is intended to form a Provident and Clothing Fund in connection with the school, which, if properly managed and supported by those for whose benefit it is intended, may prove a great blessing to many families in this town and neighbourhood.—*Communicated.*

Correspondence.

TO THE MEMBERS OF THE CHURCH OF ENGLAND, BEGA.

MY DEAR FRIENDS,—I have much pleasure in drawing your attention to the future arrangements which, in conjunction with the Local School Board, I have made for carrying on the Church of England school, hitherto conducted by Mr. Charles Knight.

Through the recommendation of the Lord Bishop of Goulburn the appointment of Mr. J. W. Quick has been made to succeed Mr. Charles Knight. Mr. Quick arrived from Sydney, with Mrs. Quick, about a fortnight ago, and at once took charge of the school. It will be satisfactory to know that Mr. Quick has had a very long training in St. James' Training School, Sydney, and brings with him excellent testimonials from the Bishop of Goulburn and the Rev. T. O'Reilly, incumbent of St. Andrew's. Mr. O'Reilly expresses great regret at having to lose the services of Mr. Quick in connexion with his Sunday school and Bible Class, and congratulates Bega on the prospect of having a teacher of such promising talents for his profession. Mr. Q. brings with him the most improved system of modern education, and those friends who have visited the school can testify to the superior discipline and method of instruction which he has adopted; and which, combined with a gentleness of manner, cannot fail to win the affection and promote the advancement of his scholars.

The course of instruction includes, as formerly, every branch of secular knowledge usually imparted in Church of England schools, together with the strict training of the moral religious affections according to the Bible and teachings of our Church.

I therefore take this occasion to manifest again to you the deep concern which I feel for the best interests of your children and assure you that you have in this school everything

that parents could wish for. I am also pleased to find that my connexion with the school brings me into contact with your children and gives me an opportunity of consulting their welfare in a way which the many duties of so wide and scattered a district deny me at present the privilege of doing at their homes. I earnestly invite your kind co-operation and request you to visit and inspect the school at your leisure, and remind those parents of the promise given to me to send their children.

After the visit of the Inspector the annual examination will take place in the school in the presence of the parents, and prizes will be awarded to the children in each class for progress in the different lessons, for general good conduct, and punctuality of attendance, &c.

The following gentlemen compose the Local Board in connexion with St. John's day school:—Rev. J. L. Knight, H. Wren, R. Ritchie, J. Dawson, and R. W. Sharpe, Esqrs.

Believe me,

My dear Friends,

Ever your affectionate minister,

J. LISTER KNIGHT.

Panbula, June 5, 1866.

MINISTERIAL RESPONSIBILITY.

To the Goulburn Editor of The Church Chronicle.

DEAR SIR,—I have lately met with the following reflections, on Ministerial Responsibility. They are so solemn and true, that they cannot but speak to the heart of all who are sincerely labouring for the good of immortal souls, and I desire through the columns of *The Church Chronicle* to commend them to the notice of my brethren in the ministry.

Yours faithfully,
OMEGA.

"My brethren will forgive me, I hope, if I suggest that there is amongst us all—if we look at the stupendous truths and momentous objects of our ministry—a criminal supineness and a lamentable deficiency of the becoming zeal which should characterize our activity, amidst the hurry of our work in this age of bustling energy, we have too little leisure to reflect upon our mission, and inquire into the manner in which we are fulfilling its requirements and terrible responsibilities. A time of seclusion, when sickness of a serious nature dismisses us from the pulpit and the study, and shuts us up in the chamber of solitude, and leaves us alone with our conscience, is sometimes granted to us as an opportunity of self conference, and offers to us a befitting opportunity for a fresh survey of our work, and for a solemn scrutiny into our means of executing it. Ah! then when the hours pass slowly away, and the time is occupied between solemn recollections of the past, and still more solemn anticipations of the future; where actions are scanned, and motives are weighed; where it seems probable that all stewardship is over, except the account to be rendered to the Great Master, and where the audit is looked for as very near, there how differently do we judge of the momentous importance and responsibility of the ministerial office, to what we do while busily engaged in its various functions. How really awful a thing does it then appear to us to watch for souls, and to give an account of the manner in which we have performed our duties! Such, as is well known, has been my situation of late. The hand of God arrested me in the midst of my labours, and sent me to my chamber, where, in days of weakness and in night's of sleeplessness I received a ministry

not altogether inactive, nor unprofitable, and which has been protracted beyond the ordinary length of service; and oh! how clearly and impressively did the great object of the ministry, as designed for the salvation of souls, come out upon me anew. How worthless, in these somewhat awful moments, did all other ends compared with this—appear to my mind; how deeply humble did I feel under the conviction of the imperfect manner in which this great object had been sought; and how full was my determination, should my life be longer spared, to make this the great and only object of my remaining days. It seemed to me then, as if we were all loiterers together in the vineyard of the Lord, and as though "a workman that needed not to be ashamed" was rarely to be found, since Whitfield and Wesley have gone to their rest."

POPEY AND THE HOLY SCRIPTURES.

To the Editor of The Church Chronicle.

SIR,—Members of the Church of Rome in this colony very constantly affirm, that the charge against her, of withholding the Holy Scriptures from the people is a calumny. Assertions on either side of such a question are of little value. But the following authentic statement, from a representative of the British Crown in Italy, must be accepted as a conclusive proof that the Papacy is guilty of the most flagrant crime against the souls of men.

In an official despatch to the Earl of Clarendon, H.M. Secretary of State for Foreign affairs, Mr. Odo Russell unites thus—

"Rome, Feb. 8, 1866.

"Travellers visiting the Pope's dominions should be very careful not to bring forbidden books or Colt's revolvers with them, the Custom-house officers having strict orders to confiscate them, and it is not always possible to recover them after the owners have left the Roman States.

"Forbidden books are those condemned by the Congregation of the Index, books on religion or morality in general, political and philosophical works of every description, and more especially Italian religious tracts published in London. But, above all, travellers should be careful not to bring English, Italian, or other Bibles with them, *the Bible being strictly prohibited.*"

The Bible being strictly prohibited."

What an awful sentence; but it points unerringly, to deeds of darkness in the Church of Rome, which is afraid of the light of God's truth lest its deeds should be reprobated!

This is the Papal Church, unchanged and unchangeable, which the false charity of some influential men in Australia holds up, as a Church deserving of support! Is it not rather the very "mystery of iniquity."

I am Sir, yours, &c.,
PROTESTANTS.

Miscellaneous.

"SO MANY CALLS."

Largely thou givest, gracious Lord!
Largely Thy gifts should be restored
Freely Thou givest; and Thy word
Is—"Freely give"
He only who forgets to hoard,
Has learnt to live.

It was a brisk, clear evening in the latter part of December, when Mr. A. returned from his

counting house to the comfort of a bright fire, and warm arm chair in his parlour at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then, lounging back in the chair, looked up to the ceiling and about with an air of satisfaction. Still there was a cloud on his brow: What could be the matter with Mr. A.—? To tell the truth, he had that afternoon in his counting room, received the agent of one of the principal religious charities of the day, had been warmly urged to double his last years subscription; and the urging had been pressed by statements and arguments to which he did not know well how to reply. "People think" soliloquized he to himself, "that I am made of money, I believe, this is the fourth object this year for which I have been requested to double my subscription; and this year has been one of heavy family expenses, building and fitting up this house, carpets, curtains, no end to the new things to be bought. I do not see really, how I am to give a penny more in charity. Then there are the bills for the boys and girls: they all say they must have twice as much as before we came to this house wonder if I did right in building it? "And Mr. A. glanced unceasingly up and down the ceiling, and around on the costly furniture, and looked into the fire in silence. He was tired, harassed, and sleepy; his head began to swim, and his eyes closed. He was asleep. In his sleep he thought he heard a tap at the door; and there stood a plain, poor looking man, who, in a voice singularly low and sweet, asked for a few moments conversation with him. Mr. A.—asked him into the parlour, and drew him a chair next to the fire. The stranger looked attentively around, and then turning to Mr. A.—presented him with a paper. It is your last year's subscription to missions, "said he" you know all the wants of the cause; I came to see if you had any thing more to add to it."

This was said in the same low and quiet voice as before; but for some reason, unaccountable to himself, Mr. A.—was more embarrassed by the plain, poor, unpretending man, than he had been in the presence of any one before. He was for some moments silent before he would reply at all, and then in a hurried and embarrassed manner he began the same excuses which had appeared so satisfactory to him the day before—the hardness of the times, the difficulty of collecting money, family expenses, &c.

The stranger quietly surveyed the spacious apartment, with its many elegances and luxuries and without any comment, took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society, have you anything to add to it? You know how much it has been doing, and how much more it now desires to do, if people would only furnish means. Do you not feel called upon to add something to it?"

Mr. A.—was very uneasy under this appeal; but there was something in the still, mild manner of the stranger that restrained him; but he answered, that though he regretted it exceedingly, his circumstances were such that he would not this year conveniently add to any of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society; and in a few clear and forcible words reminded him of its well known claims, and again requested him to add something to his subscription.

Mr. A.—became impatient. "Have I not said" he replied, "that I can do nothing more

for any charity than I did last year? There seems to be no end to the calls these days. At first there were only three or four objects presented, and the sums required moderate: now the objects increase every day, and call upon us for money; and all, after we have given once, want us to double, and treble our subscriptions. There is no end to the thing. We may as well stop in one place as another."

The stranger took back the paper, rose, and fixing his eye on his companion, said in a voice that thrilled to his soul,—"One year ago to-night, you thought that your daughter was dying; you could not rest for agony: upon whom did you call that night?"

The merchant started and looked up: there seemed a change to have passed over the whole form of his visitor, whose eye was fixed on him with a calm intense, penetrating expression that subdued him; he drew back, covered his face, and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave and thought that if you died then you would leave a family unprovided for, do you remember how you prayed? Who saved you then?"

The stranger paused for an answer, but there was a dead silence. The merchant only bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said, in a still lower and more impressive tone, "Do you remember, fifteen years since, that time when you felt yourself so lost, so helpless, so hopeless; when you spent day and night in prayer, when you thought you would give the world for the assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Saviour," said the merchant, with a sudden burst of remorseful feeling: "Oh yes, it was He!"

"And has he ever complained of being called on too often?" enquired the stranger, in a voice of reproachful sweetness. "Say," added he, "are you willing to begin this night and ask no more of Him, if he from this night will ask no more of you?"

"O never, never, never!" said the merchant throwing himself at his feet; but, as he spoke these words, the figure seemed to vanish, and he awoke with his whole soul stirred within.

"O God and Saviour! what have I been doing!" he exclaimed. "Take all—take every thing! What is all that I have, to what Thou hast done for me?" Reprinted from an English publication.

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Ashfield	14	11	9
Dubbo	28	4	6

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Master John Gossage	0	3	0
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Jimmy Fantany, Chinaman	0	10	0
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Mr. Watts	0	2	0
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MR. B. SHORT,

Sydney Agent of the Australian Mutual Provident Society, will be happy to give full explanation personally, or by letter (without charge), to all persons wishing information in reference to the subject of Life Assurance, Present or Deferred Annuities and Endowments, Educational or otherwise, for children, by addressing him at the office of the Society, New Pitt-street, Sydney; or, Box 73, Post-office, Sydney.

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